O Lord, the very Heavens shall praise thy wondrous Work Ps 89 v.

B. Cole Sculp.

Frontispiece to the ROYAL PSALTER,
Engravd and Publishd by Authority.

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THE Royal Psalter:

OR,

King DAVID's Meditations,

Selected for the Use of

CHILDREN and young PERSONS.

WITH

Meditations Moral and Divine;

Instructive and entertaining to both Young and Old; Together with a short Explanation to each Psalm:

AND

The Life of King DAVID *prefixed.*

The Whole

Designed as a pious Companion for all Persons, and is adapted to the Use of Schools, as well as private Families.

The SECOND EDITION.

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Dr. ISAAC WATTS, in his Advice to young Men.

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BRITISH MUSEUM

TO

PARENTS and GUARDIANS.

THE Inſtruction of Children in the Principles of Piety and Virtue, is, of all others, a Taſk moſt worthy, as well as the indiſpenſible Duty of every *Chriſtian* Parent. This is laying the only ſecure Foundation whereon to build the greateſt Hopes of their well-doing here, and well-being hereafter.

Phocion the *Athenian*, when adviſed to have a greater Regard for his Children, to procure them Eſtates, and furniſh them with Wealth, and the Means of Grandeur, replied, "If I make my Sons virtuous, I ſhall leave "them enough; but if they ſhould prove vicious, "more would be too little."

It was the Opinion of *Xenophon*, that Wiſdom and Happineſs are inſeparable, and that Virtue is the moſt ſubſtantial Riches, "He, ſays *Xenophon*, that makes "his Son a wiſe and good Man, by inſtilling into "him virtuous Principles; gives him a noble Treaſure, "and makes him truly rich, though he leaves him but "a mean Fortune." Let the *Chriſtian* Parent then not fall beneath the *Pagan*, but learn hence how to ſhew the moſt valuable Affections to his Children, and to prove yourſelves moſt kind, and to entail on them the moſt ſolid Riches and Honour, furniſh their Minds with divine Knowledge, bring them up in the Service of God, and the Exerciſe of true Religion; and we have our bleſſed Saviour's Promiſe, that every Thing elſe ſhall be added thereunto.

The following *ſelect Pſalms*, and *Flowers of divine Meditation*, gathered from the beſt Authors, will, I am perſuaded

perſuaded, greatly contribute to inſtill into young Minds, an early Senſe of Piety to God, and of Virtue and Humanity to Mankind, and will at the ſame Time obviate that too common Complaint, that *Children take no Delight in reading*; and pray what is it chiefly owing to, but an early Surfeit given them by ſuch Books being put into their Hands, as they could neither underſtand or reliſh? And yet were forced to read them, tho' without any Sort of Pleaſure, or perhaps the leaſt Idea of their Senſe or Meaning, and were to them, what a Volume of unintelligible Jargon would be to a Man of refined and delicate Underſtanding.

And ſuch, give me Leave to ſay, is even the Bible, when put at large into the Hands of Children; therein, 'tis true, we have the plaineſt of Rules, the beſt of Examples, and ſuch as are immediately ſuited to the Chriſtian Life; but as they are diſperſed promiſcuouſly thro' a large Volume, among Abundance of other Matter quite improper for Children, as being paſt their Comprehenſion, the Buſineſs is, among a Multitude of thoſe divine Paths, to ſelect and point out a few that are plain and inviting, from a Number of others that are difficult and diſpleaſing, and in ſuch a Manner and Portion as is agreeable, not ſurfeiting to their Age and Underſtanding.

How far this little Extract may anſwer the End here propoſed, I leave to Experience to determine; the Manner (which is different from any before publiſhed) I have endeavoured to make inviting, and the *Matter*, of which there is great Variety, I may venture to ſay is not only pious and inſtructive, but uſeful and entertaining.

The Meditations, *moral and divine*, I have collected with Freedom, from ſuch Authors as I found moſt agreeable to my Deſign, and whoſe Pardon I ſhould here aſk for the Liberty taken, was it done with any other View than that of doing Good; in which, that we may all unite, is the ſincere Deſire and hearty Prayer of a true Chriſtian Father.

The AUTHOR.

THE

Life of KING *DAVID*.

DAVID, King of *Israel*, whether we consider him as a Prophet or a King, was one of the greatest Men in all Antiquity. He descended in a direct Line from *Judah*, the Son of *Jacob*, and lived at *Bethlehem* a small City of the Tribe of *Judah*. The first Time that Scripture brings him to public View, is, when it informs us, that *Samuel* was ordered to anoint him King. He was then a Youth of great Beauty, the youngest of the eight Sons of *Jesse*, and was in no higher Station than that of a Shepherd; and no sooner was he anointed King, but he returned again to keep his Father's Flocks. *Saul*, however, being afterwards afflicted with an Hypocondriac Disorder, which impaired his Senses, *David*, who began to be distinguished for his Skill in Music, was sent for to Court, when merely by the Power of Harmony he composed the Spirits of the King, dispersed the Gloom that hung over his Mind, and recovered him to the full Enjoyment of his rational Faculties. A Service of such Importance, gave him a great Share in the Affections of the King; and therefore for some Time he kept him near his person, and made him his Armour-Bearer: But he did not long enjoy this Place, for obtaining Leave to return to his Father, he resumed his former Employment.

It is not certain how long he continued in this Obscurity; but the Time must not be very inconsiderable, since, at his next Appearance, his Features were so altered, that neither the King nor the Courtiers could recollect that they had ever seen him before. He was now to make a distinguished Figure, and to break out with uncommon Lustre.

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At this Time were continual Wars between the *Iſraelites* and the *Philiſtines*; and it was not long after this Event, 'ere the Army of the latter encamped at *Ephes-damim*, in the Territory of *Judah*. *Saul* and his Forces had pitched upon the oppoſite Hill; ſo that a Valley was between them. Here they had watched each other's Motions for the Space of ſix Weeks, without coming to an Action; during which Time a Champion of the *Philiſtines*, named *Goliah*, of gigantic Stature, compleatly armed, and inured from his Youth to military Exerciſes, marched daily between the two Armies, defying the *Iſraelites* and their GOD, and challenging the moſt valiant amongſt them to a ſingle Combat, which ſhould decide their Pretentions. It happened that *David* was now ſent with Proviſions to his Brethren, and a Preſent to their Captain, and while he was in the Camp, heard the proud Boaſtings of this inſulting Adverſary, and ſaw the Men of *Iſrael*, who were ſkirmiſhing in the Valley, flying from him, as he advanced, on every Side. Having by Enquiry made himſelf acquainted with the Conditions of his Challenge, and the Rewards propoſed by the King for his Conqueror, that he would enrich him and give him his Daughter, and make his Father's Houſe free in *Iſrael*; however reſtrained in his Ardour by the imperious Behaviour of his eldeſt Brother, he freely offered himſelf to the Combat, and was ſent for by *Saul*, whom he encouraged by his Confidence, and to whom he renewed the Offer of his Service on this perilous Occaſion. The King, conſidering his Youth, ſeemed at firſt unwilling to put the Whole upon ſo doubtful an Iſſue, till underſtanding that, in Defence of his Flock, in the Wilderneſs he had ſlain both a Lion and Bear, and obſerving withall the Intrepidity of his Carriage, and his noble Reliance upon GOD, happy Omens of Succeſs, he at Length aſſented, and armed him with his own Armour.

But *David*, upon Trial, finding this to be cumberſome and unwieldy, took only his Staff, ſome Stones in the Shepherd's Bag, which he carried, and his Sling, and ſo advanced againſt the *Philiſtine*; who diſdained his Youth and the Delicacy of his Features, curſed him

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by his Gods, and threatened to puniſh his Preſumption, by expoſing his Body to be devoured by the Beaſts and Birds. To this *David* at a Diſtance modeſtly anſwered, that, " his whole Dependance was on the Lord of " Hoſts, the GOD of the Armies of *Iſrael*, whom he " had defied; who would this Day deliver him into his " Hand, and give the Carcaſes of the *Philiſtines* to be " devoured as he had ſaid; ſo that all the World and " this Aſſembly in particular, ſhould be convinced " that GOD alone was the Giver of Victory." The Enemy now moving forward, *David* ran towards him, and ſlung a Stone with exacteſt Aim, which ſunk into his Forehead, ſo that he fell to the Earth; and ſeeing him fallen, renewed his Pace, ſtood upon him, and ſeizing his own Sword, cut off his Head, which, together with his Armour, he carried off in Triumph. The *Philiſtines* were aſtoniſhed and fled. The Men of *Iſrael* and *Judah* ſhouted and purſued them, with great Slaughter, to the Gates of *Ekron*, and plundered their Camp on their Return.

When *David* ſet forth againſt *Goliah*, *Saul* had enquired of *Abner*, his General, of what Family he was, concerned (as it ſhould ſeem) for the public Promiſe which he had made of his Daughter. But *Abner*, not able to inform him, had waited the Return of *David*, and now preſented him to *Saul*, with the Head of the *Philiſtine* in his Hand. To the ſame Queſtion, repeated by the King, he anſwered with all Humility, that he was the Son of his Servant *Jeſſe*, the *Bethlehemite*. This Succeſs of *David*, and his conſequent Behaviour, quite won the Soul of *Jonathan*, the Son of *Saul*, who arrayed him in his own Robes, and entered with him into a Covenant of inviolable Friendſhip, which continued to their Death. He was by the King raiſed to high Preferment in the Army, and became very acceptable to the Courtiers, as well as to the People in general.

But this very Popularity laid the Foundation of his Diſgrace, for on their Return from the Field, after this proſperous Campaign, they were received in Triumph by a mixed Multitude from all the Cities of *Judah*, with Songs of Joy and Inſtruments of Muſic; the Women

Women particularly in the Proceſſion, making orderly Reſponces as they played, intimating that, "*Saul* had ſlain his *Thouſands*, and *David* his *Ten Thouſands*." This kindled a Suſpicion in the Breaſt of the King, who from that Day looked upon him with an Eye of Jealouſy. Whence we conjecture that he might think it prudent to retire to his Father.

It was during this Retreat, we conceive, and when *David* had been abſent from Court ſome conſiderable Time, that a Spirit of Melancholy ſeized upon *Saul*; the Reſult was, that Meſſengers were diſpatched to *Jeſſe*, who ſent his Son with a Preſent. *David* became now the Favourite of *Saul* for a Time, was appointed his Armour-Bearer, and by his Proficiency on the Harp allayed the Diſtemper and ſoothed the deſponding Spirit of his Maſter.

The conſtant Attendance of our young Hero on the Perſon of the King, and his encreaſing Popularity, awaked the old Suſpicion; inſomuch that in one of the Fits of his Diſorder, when he was playing before him, *Saul* violently darted his Javelin at him, intending to have pinned him to the Wall. This was alſo attempted on another Occaſion. But *David* was both Times aware of the Deſign, and eſcaped from his Preſence.

Not long after this, the *Philiſtines*, taking the Field againſt the *Iſraelites*, *David*, obtained ſtill greater Reputation by his ſuperior Conduct and Prudence. But every Acquiſition of this Sort was but Fuel to the Enmity of *Saul*, which now raged ſo fiercely, that he was no longer Maſter of himſelf, but determined at any Rate to compaſs the Deſtruction of his Son-in-Law; and therefore gave poſitive Orders to *Jonathan*, and to all his Servants, that they ſhould take away his Life. This was preſently communicated to him by his dear Friend *Jonathan*, by whoſe Advice he concealed himſelf till the next Day, and who then uſed all his Intereſt with his Father to ſave him. After a ſerious Repreſentation of the great Merit and Innocence of *David*, with ſeveral pathetic Expoſtulations, the King yielded to his Mediation, and ſwore that he ſhould not be ſlain. He then made him acquainted with the Succeſs of his Interceſſion, introduced him to the Royal Preſence, and

he

he was received once more with outward Marks of Favour and Reconciliation.

The War ſoon after breaking out afreſh, an important Victory obtained by the Valour of *David*, was ſufficient to rekindle the cruel Jealouſy of *Saul*, who, on his Return, attempted a ſecond Time to pierce him with his Javelin, as he touched the Harp before him. He made his Eſcape immediately, having avoided the Stroke, and the Weapon ſtuck in the Wall. The King, informed that he had retired to his own Houſe, ſent Meſſengers thither to watch his Motions, with a ſtrict Charge to put him to Death in the Morning. But the Princeſs appriſed of the Deſign, let him down ſecretly from the Window in the Night, and, to give him Time for a ſecure and diſtant Flight, concealed his Abſence, and in his Place covered up an Image in the Bed, telling the Meſſengers who enquired for him in the Morning, that he was ſick, and incapable of ſtirring. With this Anſwer they returned to *Saul*, who inſtantly ſent them back, with a Command to bring him in the Bed as he was before him. But when they came to execute this Commiſſion, the Cheat was diſcovered, to the great Mortification of the King, who expreſſed his Reſentment to his Daughter, for favouring his Eſcape, who excuſed herſelf, with a Pretence that he had threatened Violence on her Endeavour to oppoſe his Reſolution.

After this, *David*, not caring any more to truſt the fickle Diſpoſition of the King, retired to the Wilderneſs of *Paran*.

It was during his Flight from *Saul*, that *David* is thought to have compoſed ſeveral of the *Pſalms*, particularly the 7th, 11th, 31ſt, 35th, 56th, 57th, 59th, 63d, &c. And now, judging that there could be no Safety for him in his own Country, during the Life of *Saul*, and having probably ſome Aſſurances from *Achiſh*, that he ſhould he well received, he took Refuge a ſecond Time in *Gath*, and obtained of that Prince the City of *Ziklag* for himſelf and his Followers, where he abode a Year and four Months. During this Time he invaded the *Geſhurites*, the *Gezrites*, and the *Amalakites*, ſtill pretending that his Expeditions were againſt the

the South of *Judah*, and its Neighbourhood, by which he gained the Confidence of the *Philiſtines*.

While theſe Things were doing, *Saul*, under dreadful Apprehenſions from this Invaſion of the *Philiſtines*, and deſerted of the LORD, had Recourſe to Sorcery and Witchcraft. A Woman of *Endor*, at his Entry, raiſed up a Spirit to foretell him the Event. In the Midſt of this unlawful Buſineſs, it pleaſed GOD, to the great Confuſion of the Sorcereſs and *Saul*, to let *Samuel* himſelf appear, who denounced againſt him the fierce Anger of the LORD, the conſequent Deſtruction of himſelf and his Sons upon the following Day, and the utter Defeat of the *Iſraelites*, which came to paſs accordingly. For the *Philiſtines* attacking them, gained a complete Victory. *Saul* wounded with an Arrow, and finding himſelf cloſely purſued, fell upon his own Sword. His Example was followed by his Armour-Bearer. *Jonathan* and two more of his Sons were ſlain at the ſame Time. An *Amalakite*, who had ſeen the Action, brought the News of it to *Ziklag*, and to raiſe the Merit of his Tale, affirmed that he himſelf had ſlain *Saul*, at his own Requeſt, as he lay wounded, and preſented his Crown and Bracelet to *David*; who ordered him to be puniſhed with Death, for having, by his own Confeſſion, ſlain the Lord's Anointed.

David now removed to *Hebron*, and was there in a general Aſſembly of the People of *Judah*, with great Ceremony elected, anointed and proclaimed their King.

Soon after *Hanun*, King of *Ammon*, ſucceeding to the Throne of his Father, *David* ſent Ambaſſadors to conſole and congratulate him. Theſe *Hanum* received diſdainfully, and ſent back with their Beards half ſhaved, and their Garments curtailed; and perceiving a War unavoidable, called in the *Syrians* of *Beth-rehob* and *Zoba*, with the Kings of *Maacah*, and of *Iſhtob* to his Aſſiſtance, making thirty-three thouſand Men, excluſive of his own Troops, which were numerous. They were attacked by *Joab* and his Brother *Abiſhai*, ſeparately, and, the Auxiliaries flying, the *Ammonites* retreated, and ſhut themſelves up. But the *Syrians*, who were ſubject to *Hadarezer*, took the Field again with greater Numbers, and were defeated by *David* in Perſon

ſon; with the Loſs of ſeven hundred Chariots, and forty thouſand Horſemen, their General *Shobach* being likewiſe ſlain.

The next Campaign *Joab* took the Field and Poſſeſſion of the open Country, and then laid Siege to *Rabbah*, the Capital of the *Ammonites*. It was during this Siege that *David* became enamoured of *Bathſheba*, the Wife of *Uriah*, who was with *Joab*. In Conſequence of their criminal Commerce, ſhe informed him that ſhe was with Child. To ſkreen her Reputation, *Joab* was ordered to ſend back *Uriah*, who accordingly came to the King; but, whether he ſuſpected the Infidelity of his Wife, or judged it diſhonourable, as he ſaid, to indulge his Appetite while his Fellows were enduring Hardneſs in the Field, refuſed to cohabit with her during his Stay. He was therefore ſent back to the Camp, and by the King's expreſs Command, expoſed to the Enemy and ſlain. Thus Wickedneſſes rarely come ſingle, *David* was convinced by the Prophet *Nathan* of the extreme Sinfulneſs of his Behaviour throughout this Affair, of which he bitterly repented, as may be obſerved in the 24th, 38th, 51ſt, and 130th Pſalms, which it produced. The heavy Judgments of God were at the ſame Time againſt him, "that the Sword ſhould never depart from his "Houſe; that Evil ſhould be raiſed up againſt him "in his own Family; that his own Wives ſhould be "taken from him and violated openly; and that the "Child, who was the Fruit of this Adultery ſhould die." So that Penalties far worſe than Death were inflicted upon him; though his own Life was ſpared in Conſideration of his Repentance. When the Time of her Mourning was over, he took *Bathſheba* to Wife, but the Child died as had been foretold. She afterwards bore *Solomon* to him.

Rabbah was now taken, and the *Ammonites* reduced to a State of Slavery, when the Judgments of God began to ſhew themſelves in domeſtic Calamities. *David*'s eldeſt Son was *Amnon*, by *Ahinoam*, of *Jezreel*. By *Maacah*, the Daughter of *Talmai*, King of *Geſhur*, he had *Abſalom*, and a Daughter named *Tamar*. *Amnon* fell deeply in Love with *Tamar*, whom he raviſhed when

when ſhe waited on him in the Midſt of a pretended Sickneſs, and afterwards diſmiſſed in a barbarous and diſgraceful Manner. *Abſalom* revenged this Outrage two Years after, by ſlaying *Amnon*, and then fled to his Grandfather at *Geſhur*, where he continued three Years. He was then reſtored to his Houſe by the Device of *Joab*, and after two Years more admitted to the Preſence of his Father. His Perſon was extremely beautiful, his Hair very long and graceful, and his Carriage moſt engaging. By every Method of Popularity, he warped the Inclinations of the People from his Father. Having gained over *Ahitophel*, the King's Miniſter, he at laſt broke out into open Rebellion, and his Party was ſo ſtrong, that *David* fled from *Jeruſalem*, and *Abſalom* entered the City in Triumph.

Great was the Lamentation of the People for *David*, when he was thus forced from his Capital. However he left behind him *Zadoc* and *Abiathar* the Prieſts, with their two Sons, and *Huſhai*, the *Archite*, with private Inſtructions to join the Party of his Son. The latter was to thwart the Counſel of *Ahitophel*, and the former to ſupply him duly with Intelligence.

On the other Side, *Abſalom*, by the Advice of *Ahitophel*, to encourage his Party, and make the Breach irreconcileable, went in unto his Father's Concubines, in the Sight of all *Iſrael*. The ſame Perſon adviſed alſo to purſue *David* immediately with twelve thouſand Men, before his Numbers ſhould encreaſe, and while his Followers were now weary and weak. This was ſtrenuouſly oppoſed by *Huſhai*, who counſelled *Abſalom* to wait till he had collected all his Strength, and then to march in Perſon againſt his Father; which was reſolved accordingly. And *Ahitophel*, finding his Advice rejected, and deſpairing of Succeſs, put an End to his own Life.

The King was now got to *Mahanaim*, and his Numbers were become formidable; when *Abſalom* paſſed the *Jordan* againſt him at the Head of his Army. In the Wood of *Ephraim* they joined Battle. Twenty thouſand Men were ſlain on both Sides, but *David* was victorious. *Abſalom* was caught from his Mule by the long flowing Hair, and hanged upon the Branch of an Oak,

Oak, as he was riding away, and in that Condition ſlain by *Joab* and his Attendants. *David*'s exceſſive Grief for the Death of his Son, damped the public Joy for his Succeſs; till, threatened by *Joab* with a general Defection, he reſumed an Air of Satisfaction, and ſhewed himſelf to the People, who were now, throughout all *Iſrael* and *Judah*, as eager to bring the King back to *Jeruſalem*, as they had been before light in their Behaviour.

David, now freed from all his Enemies, preſumed upon his own Strength, and in the Vanity of his Heart, would have the People numbered; when there appeared to be in *Iſrael*, eight hundred thouſand fighting Men, and in *Judah* five hundred thouſand. His Conſcience ſoon ſmote him for having thus forgotten his Dependance upon GOD, and the great Things that he had done for him. The Puniſhment of his Preſumption inſtantly enſued by a Peſtilence, which carried off ſeventy thouſand Men. This ceaſed on his ſincere Repentance, and the Offering of ſolemn Sacrifices; and his Thankfulneſs to GOD is yet evident in the 91ſt Pſalm.

He was at this Time in his ſeventieth Year, worn out with Toils, and his natural Heat ſpent; when his next Care was for the Temple of the LORD, towards the Building and Furniture of which he had an immenſe Treaſure, which was greatly augmented by the voluntary Offerings of the People. Concerning this he gave a particular Charge to *Solomon* his Succeſſor, and having further inſtructed him with reſpect to the Government devolving upon him, and in a public Aſſembly of all the Princes and Chiefs, zealouſly admoniſhed both him and them to live obediently to the Commandments of GOD, gave up the Ghoſt, after he had lived ſeventy Years, and reigned forty.

Thus died he, full of Days, Riches, and Honour. His Zeal, Piety and Repentance are highly celebrated in Scripture. His divine Compoſitions breathe ſo fervent a Spirit, that they have been conſidered by all Ages as the Pattern of religious Exerciſes. But what moſt of all exalts the Character of this Monarch is, that the Promiſe of the MESSIAH, the Redeemer of the World, was fixed to his Poſterity.

The ROYAL PSALTER, &c.

Psalm I.

This Psalm is designed by King David, as a Preface to the rest; the Subject of it is, the different Fate of pious and of ungodly Men, both in this Life and in that which to come.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside: that will bring forth his fruit in due season.

4 His Leaf also shall not wither: and look, whatsoever he doth it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But

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On GOD, *and the* Praises *due to Him.*

WHEN I meditate on thee, my God, my Maker, and eternal Good, I stand amaz'd at thy Grandeur. Thy Wisdom, thy Power, thy Fulness of Blessing, wrap up my Soul in Astonishment and devout Silence. In that happy Moment my Soul cries out, What are Creatures when compar'd with thee, but mere Shadows of Being, and faint Reflections of thy Light and Beauty! Every Breath we draw is a new and unmerited Gift from Heaven; God is our Life

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

PSALM II.

This Pſalm is looked upon as a moſt noble prophecy of our Saviour's coming upon Earth.

WHY do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take council together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall

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and the Length of our Days; and yet we are contented to ſpend that Life far from Heaven and from God, and to dwell afar off from him, amidſt the Regions of Mortality and Death: We are ever groveling in this Land of Graves, as though immortal Bleſſings were to be drawn from the Clods of it.

Should my Father and Mother, and every mortal Friend forſake me, and every good Angel take his Flight; ſhould theſe Heavens and this Earth, with all their innumerable Inhabitants, diſappear at once, and vaniſh into nothing; thy Preſence with me is all-ſufficient, thy Hand would ſupport my Being, and thy Love would furniſh out an Eternity of Life and Happineſs.

To thee then, O my God, to thee are due my eternal Praiſes; and to thee will I offer the humbleſt Acknowledgments and Songs of higheſt Gratitude. It is thou haſt made my compounded Nature what it is, in all the comfortable and hopeful Attendants of it: Thou haſt not joined my Spirit to the diſturbed Brain of an Ideot,

ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiſs the ſon leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

PSALM III.

This was written by David when driven from Jeruſalem by his rebellious Son, and went up Mount Olivet weeping. They are ſecure who truſt in God.

LORD, how are they increaſed that trouble me: many are they that riſe up againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But

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Ideot, to a crippled Carcaſs, or a Piece of rumpled Deformity. Thou haſt given to my Soul a Body with its proper Limbs and Organs of Senſe, capable of Activity, Converſe and Service among the reaſonable World. Bleſſed be my God for ever, that he has appointed me to act my Part in *Great Britain*, while 'tis a Land of Divine Light; he has placed my Soul in ſuch a Dwelling, and with ſuch Circumſtances among the Sons of Men, as may, through his Grace, prepare it for the Company of Angels, and for his own bliſsful Preſence in the World above.

On the MORNING.

ONLY the watchful Lark has left her Neſt, and is mounting on high, to ſalute the opening Day. Aloft in Air ſhe calls the laborious Huſbandman to his Toil, and all her Fellow Songſters to their Notes. Earlieſt of Birds, Companion of the Dawn, may I always riſe at thy Song! Riſe to offer the Morning

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

PSALM IV.

In this David prays for Audience, reproves and exhorts his Enemies. Man's Happineſs is in God's Favour.

HEAR me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble, have mercy upon me and hearken unto my prayer.

2 O ye ſons of men how long

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Morning Prayer and adore that beneficent Being, who maketh the Out-goings of the Morning and Evening rejoice. O! how charming to rove abroad at this ſweet Hour of Dawn, how pleaſant to enjoy the Calm of Nature, to tread the dewy Lawns, and taſte the Freſhneſs of Morning Air.

Sweet is the Breath of Morn, her Riſing ſweet,
With Charms of earlieſt Birds.

MILT.

What a Pleaſure do ſleepy Mortals loſe! little is the Sluggard ſenſible, what a delicious Morſel of Life he gives away, for a poor drowſy animal Gratification. Behold the *Greyneſs* of the Dawn gradually diſappears, and ruddy Rays ſucceed and gild the azure Skies, which now ſeem to bluſh and redden with Shame, to behold ſo many ſupinely ſtretched on their drowſy Pillows: Shall Man be loſt in ſenſeleſs Eaſe, and waſte his precious Hours in idle Slumbers, while the vigorous Sun is up and going on his Maker's Errand? while

long will ye blaſpheme mine honour, and have ſuch pleaſure in vanity, and ſeek after leaſing.

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good.

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn, and wine, and oil increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only, that makeſt me dwell in ſafety.

PSALM V.

David earneſtly beſeeches God to hear his Prayer, and aſſures himſelf of God's Juſtice againſt his Enemies.

PONDER my Words, O Lord: conſider my meditation. 2 O

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while all the feather'd Choir are hymning the Creator, and paying their Homage in Harmony? Oh! no, let him heighten the Melody of the tuneful Tribes with rational Songs of Praiſe. Let him improve the fragrant Oblations of Nature, by mingling with the Sweets of the Morning his more refin'd Breath of early Thankſgiving.

On the SPRING.

WHAT aſtoniſhing Variety of Artifices, what innumerable Millions of exquiſite Works, is the God of *Nature* engaged in every Moment! how glorioufly are his all pervading Wiſdom and Power employed in this uſeful Seaſon of the Year, this Spring of Nature! what infinite Myriads of Vegetable Beings is he forming this Moment, in their Roots and Branches, in their verdant Leaves and flow'ry Bloſſoms, their Seeds and Fruit; the whole Nation of Vegetables is under the Divine Care and Culture, his Hands form them Day and

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercies: and in thy fear will I worſhip towards thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open

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Night with admirable Skill and unceaſing Operation, according to the Nature he firſt gave them, and produce their Buds and Leaves, their fragrant Bloſſoms and rich Fruit in their appointed Months. Their Progreſs in Life is exceeding ſwift at this Seaſon of the Year, and their ſucceſſive Appearances, and ſweet Changes of Raiment are viſible almoſt every Hour.

On the ANIMAL CREATION *in the Spring.*

WHAT endleſs Armies of Animals is the Hand of God moulding and figuring this Moment throughout his brutal Dominions! What immenſe Flights of little Birds are now fermenting in the Egg, heaving and growing towards S[illegible]pe of Life, what vaſt Flocks of four-footed Creatures, what Droves of large Cattle are now fram'd in their early Embrios, impriſon'd in the dark Cells of Nature! and others moving towards Liberty, and juſt preparing to ſee the Light. What unknown Myriads of Inſects in their various Cradles and neſting

open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee, rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy name ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

PSALM VI.

David being weak and feeble, prays for Mercy and Recovery, and hopes for Triumph over his Enemies.

O LORD, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn

neſting Places are now working towards Life and Motion! and Thouſands of them with painted Wings juſt beginning to unfurl and expand themſelves into fluttering Day-light, while other Families of them have forſaken their huſky Beds, and exult and glitter in the warm Sun Beams. An exquiſite World of Wonders is complicated, even in the Body of every little Inſect, an Ant, a Gnat, a Mite, that is ſcarce viſible to the naked Eye, are all admirable Engines which a whole Body of Philoſophers could never contrive, which the beſt of Poets has neither Art nor Colours to deſcribe; nor has a World of Artificers Skill ſufficient to frame the plaineſt of them all. Their fine Nerves and Muſcles, the minute fluid Atoms that run through their little Veins, are ſmall Parts that eſcape the Sight of the moſt curious Optician with all his Aid of Glaſſes. Hence learn, even from the ſmalleſt Inſect, that the active Powers and Curioſity of Human Nature, are limited in

4 Turn thou, O Lord, and deliver my Soul: O ſave me for thy mercies ſake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning: every night waſh I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

19 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

PSALM VII.

David prays for Deliverance from his Enemies, and makes a ſolemn Profeſſion of his Innocence.

O LORD my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt

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their Purſuit, at the End of which it is written, *Hitherto ſhalt thou go and no farther.*

On the WORKS *of* NATURE.

'TIS a ſublime and conſtant Triumph over all the intellectual Powers of Man, which the Great God maintains every Moment in theſe inimitable Works of Nature, in theſe impenetrable Receſſes and Myſteries of Divine Art! and the Month of May is the moſt ſhining Seaſon of this Triumph. The Flags and Banners of Almighty Wiſdom are now diſplay'd round Half the Globe, and the other Half waits the Return of the Sun to ſpread the ſame Triumph over the Southern World. This very Sun in the Firmament is God's Prime Miniſter in this wonderous World of Beings, and he works with ſovereign Vigour on the Surface of the Earth, and ſpreads his Influences deep under the Clods to every Root and Fibre, moulding them into their proper Forms, by Divine Direction. There is not a Plant, nor a Leaf, nor

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that deals friendly with me: yea, I have delivered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoul, and take me, yea let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thyſelf becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of

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nor one little branching Thread, above or beneath the Ground, that eſcapes the Eye or Influence of this beneficent Luminary the Sun, an illuſtrious Emblem of the Omnipreſence and univerſal Activity of the Creator.

On DEATH.

WHEN I ſee the Youth of either Sex arrived at the Age wherein Nature is juſt riſen to its Elegance and Vigour; and when they begin to ſhew themſelves to the World, my Heart pities them as ſo many Borderers upon the Grave; yet moſt of them are utterly thoughtleſs of dying. Little do they imagine in thoſe Years of Gaiety, Mirth, and Madneſs, that they are treaſuring up Vengeance to themſelves, by their thoughtleſs Rebellion againſt the Power that made them. Little do they think that their Lives are every Moment due to the Juſtice of God, as a Sacrifice each for their own Iniquity; young Creatures, but bold Sinners! They are weaned from the Nurſery, they are got looſe

of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for others.

17 For his travail ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will

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from their Parents Wing, and gad abroad in the wide World, wanton and laviſh in all the Delights which the Vigour of depraved Nature inſpires. They have no Apprehenſion of the Angel of Death near them, as though it was beyond the Reach of his Commiſſion, or the Flight of his Arrows to ſmite any of their Station, or Character. In the Morning of Nature they feel themſelves live, and they fancy 'tis Immortality. In the midſt of this flowery Scene, *Wildair* was ſeized with a ſudden Fever; in three Days Time it was heightened to a raging Delirium, which gave no Room for any penetential Reflections; and thus in the Bloom of Nature, and full of the Sins of his Youth, he was ſurprized into Eternity: He ſeemed to be ſingled out from the reſt of his wild Aſſociates, and made a Victim to Death and to Divine Diſpleaſure. A loud Alarm to ſecure Sinners, and a flaming Warning-Piece to the Companions of his Guilt. Our natural Compaſſion drops ſome Tears of Humanity on the Grave of ſuch a fine young Gentleman; but the Divine Being that made him is not moved

will praiſe the name of the Lord moſt high.

PSALM VIII.

David extols the Majeſty, Power, and Providence of God in the World, and his Love and Kindneſs to Mankind.

O Lord our Governor, how excellent is thy name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion over the works of thy hands: and thou haſt put all things in ſubjection under his feet.

7 All ſheep and oxen: yea,

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moved with thoſe Prettineſſes of Fleſh and Blood which engage our Senſes, and melt our Hearts to Softneſs. What is a little Roſe-coloured Skin and well-ſet Limbs, in the Eyes of that Almighty Power that can create Millions of ſuch beautiful Engines with his Breath and deſtroy them without Loſs? Ten Thouſand gay Worms and ſhining Inſects ariſe hourly at his Command in a Summer's Day; but if an Inſect or a Worm affront its Maker, our own Reaſon would ſentence it for immediate Death. Hear this, young Sinners, who forget God, leſt he tear you in Pieces, and there be none to deliver you.

On aſpiring after the HEAVENLY STATE.

WE are naturally pleaſed with new Things; we take great Pains to come at the Sight of them, and undergo dangerous Voyages to view other Countries: With great Delight we hear of new Diſcoveries in the Heavens, and view thoſe glorious Bodies with great Pleaſure through our Glaſſes. With what

Pleaſure

yea, and all the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy name in all the world!

Psalm IX.

David praises God for executing Judgment on the Wicked, and exhorts others to praise him, and begs the Almighty to consider his Trouble.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy name, O thou most highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the

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Pleasure then shall departed happy Souls survey the most distant Regions of the Universe, and see all those glorious Globes thereof, and their noble Appendages with a nearer View? Only let us take especial Care to set our Affections on Things above, to be spiritually not carnally minded; and so run the Race which Christ hath set before us, that we may arrive to that Place which he hath prepared for his faithful Servants, that he may receive us unto himself, that where he is, we may be also; in whose Presence is Fulness of Joy, and at whose Right Hand are Pleasures for evermore.

On the Uncertainty of this LIFE.

O! How thin is the Partition between this World and another! how short the Passage from Time to Eternity! the Partition, nothing more than the Breath in our Nostrils; and the Passage may be made in the Twinkling of an Eye. Poor *Gaylove* arose from the Diversion of the Card Table, and dropt into the Dwellings of Darkness. One Night *Mira* was all Gaiety in her Spirits, all Finery in her Dress at a magnificent

the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them

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nificent Ball. The next Morning ſhe lay pale and ſtiff, an extended Corpſe, ready to be mingled with the mouldering Dead. Young *Clodio* lived to ſee his ample Seat completed, but never ſpent one joyous Hour under the ſtately Roof. The Saſhes were put in to admit the Day, but the Maſter's Eyes were cloſed in Death; the Chambers were furniſhed to invite Repoſe, but the Lord reſts in the lower Parts of the Earth, and has his Habitation with Worms. The Gardens were planned, and a Thouſand elegant Decorations deſigned, but their intended Poſſeſſor is gone down to the Place of Sculls, the Manſions of the Dead, to the Valley of the Shadow of Death. Thouſands and ten Thouſands of Diſaſters, and ſuch as no Prudence can foreſee, no Care prevent, lie in wait to accompliſh our Doom. A ſtarting Horſe throws his Rider; and at once daſhes his Body againſt the Stones, and flings his Soul into the inviſible World. A Stack of

them that hate me: thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into Hell: and all the people that forget God.

18 For the poor ſhall not always be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord, that the Heathen may know themſelves to be but men.

PSALM X.

The Pſalmiſt complains of God's hiding himſelf, and of the Pride and Outrage of the World, he prays for a

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of Chimnies tumbles in the Street and cruſhes the unwary Paſſenger into Eternity, or even a Tile dropping from the Roof may be as fatal as the Fall of the whole Houſe; ſo frail, ſo finely ſpun is the Thread of Life, that it not only burſts before the Storm, but breaks even at a Breeze. The Body is a fine Machine, conſiſting of ten Thouſand Parts, acting ten Thouſand different Motions, and the leaſt Part but taken out, may diſconcert the whole Frame; a ſingle Wheel but clogged, may put a Stop to all the vital Movements; ſince then we are ſo liable to be diſpoſſeſſed of our earthly Tabernacle, let us look upon ourſelves as only *Tenants at Will*, and hold ourſelves in perpetual Readineſs to depart at a Moment's Warning. Without ſuch an habitual Righteouſneſs, we are like Wretches ſleeping on the Top of a Maſt, while furious Waves rage below. And where can be the Peace, what the Satisfaction of ſuch a State? But on the other Hand, a Condition prepared will inſpire a Chearfulneſs of Mind, not to be ruffled

a Remedy, and profeſſes his Confidence in God.

WHY ſtandeſt thou ſo far off, O Lord, and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt does perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own heart's deſire: and ſpeaketh good of the covetous, whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder

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ruffled by every low Vexation, and create a Firmneſs of Soul not to be diſmayed with the moſt threatening Dangers.

On the MISERIES *of this Life.*

WELL may Mortals here on Earth take Relief in the Contemplations of a future State, ſince this, in which we are, yields no real Joy, no true Satisfaction at all; but is a painful and tedious Journey, a wretched, decaying and uncertain Life: A Scene of Labour, a Life of Sin, and Pride, and Folly; full of Miſeries, and rather a lingering Death than Life; ſince in it we die daily, by the conſtant Decays and Alteration of our Bodies, and the ſundry Kinds of Death to which we ſtand every Moment expoſed, and can we call this *Living?* Does that imply any Thing deſerving the Name of Life, which is bloated with Tumours, macerated with Pains, burnt up with Fevers, blaſted by an infected Air, fatten'd with eating, brought

der the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor, when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God, while he doth ſay in his heart, Tuſh, thou, God: careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none. 18 The

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brought down with Faſting, enervated with Mirth, conſumed with Melancholy; ſhortened with Care, ſtupified with Security; blown up with Riches, dejected by Poverty, made gay by Youth, brought low with Age, broken with various Infirmities, and deſtroy'd with Griefs? Nay, as if all theſe Evils were too little, the Concluſion of them is the Tyranny of Death, which ſoon puts a final Period to what we falſely call the Joys of Life.

On the Happineſs of the RIGHTEOUS *in the next Life.*

BUT O! that Life which God hath laid up in Store for them that love him! that Life indeed! that happy, ſecure, ſerene, and moſt amiable, that pure and holy Life, that Life which fears no Death, which feels no Sorrow, which knows no Sin, no Anxiety of Mind, nor languiſhes under any Pain, is diſtracted with no Cares, is ruffled with no Paſſion,

lies

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

Psalm XI.

David encourages himself in God against the wicked Designs of his Enemies, the Providence and Justice of God to the Righteous and Wicked.

IN the Lord put I my trust, how say ye then, to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's seat is in heaven. 5 His

lies at the Mercy of no Accidents; that incorruptible and unchangeable Life, which hath every Blessing that can attract our Affections, and every Joy that can merit our Esteem. There are no Enemies to assault us, no Envy to undermine us, no Temptation to seduce us, no Fears to confound us, but perfect Love and Harmony of Souls. A Day that never declines, a glorious Light that never goes out; there we shall see God Face to Face, and *when we awake up after his Likeness, our Souls shall be satisfied with it.* Psal. xvii. 16. O happy State! O truly glorious Kingdom without Succession, without Conclusion! where Time is no longer measured by the Revolutions of Days and Nights, Summers and Winters; but Eternity is continued through one endless Day, one ever blooming, gay, delightsome Spring. Where they who have been victorious in their Spiritual Warfare here, join in Concert with the blessed Angels there, and sing *the Songs of Sion,*

5 His eyes consider the poor: and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone: storm and tempests: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

PSALM XII.

David being destitute of human Comfort, craves Help of God; he exclaims against flattering and deceitful Tongues.

HELP me, Lord, for for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the

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Sion, without ceasing. There a never-fading Crown adorns every Head, and exquisite Joy overflows every Heart! O! that my Sins were blotted out, my Pardon sealed! O! when will it please God to give me Leave to lay down this Load of Flesh, and admit me without Spot or Corruption into his true Rest, the transporting Delights of that blissful Place! that I may walk about the beauteous *Walls of the City of God*, *view all her Palaces*, and receive a Crown at the Hand of my merciful Judge.

On making a Good Use *of our present* TIME.

YE that are vigorous in Health and blooming in Years, improve the precious Opportunity; improve your golden Hours to the Noblest of all Purposes, such as may render you meet for the Inheriance of Saints in Heaven, and make good your Title to a State of

the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak: who is Lord over us:

5 Now for the comfortleſs trouble's ſake of the needy: and becauſe of the deep ſighing of the poor.

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

PSALM XIII.

David complains of God's Delay to help him, prays for preventing Grace, profeſſes his Truſt in God, and boaſts of divine Mercy.

HOW long wilt thou forget me, O Lord, for

of immortal Youth, to a Crown of eternal Glory. Stand not all the Prime of the Day idle, trifle no longer with the Offers of this immenſe Felicity: But make Haſte and delay not the Time to keep God's Commandments. While you are loitering in a gay Inſenſibility, Death may be bending his Bow and marking you out for ſpeedy Victims. Not long ago, I happened to ſpy a thoughtleſs Jay, the poor Bird was idly buſied in dreſſing his pretty Plumes; or hopping careleſsly from Spray to Spray: A Sportſman coming by, obſerved the feather'd Rover; immediatlely he lifts the Tube, and levels his Blow. Swifter than Whirlwind flies the leaden Death, and in a Moment lays the ſilly Creature breathleſs on the Ground. Such, ſuch may be the Fate of the Man that has a fair Occaſion of obtaining Grace To-day, and wantonly poſtpones the Improvement of it till To-morrow. He may be cut

for ever: how long wilt thou hide thy face from me.

2 How long ſhall I ſeek council in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord moſt high.

PSALM XV.

The Deſign of this ſhort, but excellent Pſalm, is to ſhew us the Way to Heaven; and to convince us, that if we would be happy, we muſt be holy and honeſt. It contains ſhort Rules for a good Life.

LORD, who ſhall dwell in thy tabernacle:

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cut off in the Midſt of his Folly; and ruined for ever, while he is dreaming of being wiſe hereafter.

On the GRAVE.

HERE lie our Bodies in a peaceful Habitation and in a quiet reſting Place. Here they have thrown off every Burthen, and eſcaped from every Snare; the Head achs no more, the Eye forgets to weep, the Fleſh is no longer racked with acute Pains, nor pines away under lingering Diſtempers, here we receive a final Releaſe from Pain, and an everlaſting Diſcharge from Sorrows: Here Danger never threatens with her terrifying Alarms, but Tranquility ſoftens their Couch, and Safety guards their Repoſe. Reſt then, ye precious Reliques, within this hoſpitable Gloom: Reſt in gentle Slumbers till the laſt Trumpet ſhall give the welcome Signal, *Ariſe: Shine, for your Light is come, and the Glory of the Lord is riſen upon you.*

Where

cle: or who ſhall reſt upon thy holy hill:

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neghbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doth theſe things ſhall never fall.

PSALM XVII.

David being in great Diſtreſs by the Malice of his Enemies, addreſſes himſelf to God, his tried Refuge, and ſeeks Shelter in him.

HEAR the right, O Lord, conſider my complaint: and hearken unto my prayer that goeth not

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Where now is Wealth with all her Golden Mountains? Where is Honour with her proud Trophies of Renown? Where are all the vain Pomps of a deluded World? Can they adminiſter any Support in this laſt Extremity? The Body ſleeps in Death; the Soul launches into the inviſible State. But who can imagine the delightful Surprize when they find themſelves ſurrounded by Guardian Angels inſtead of weeping Friends? How ſecurely do they wing their Way and paſs through unknown Worlds, under the Conduct of theſe celeſtial Guides!——The Vale of Tears is quite loſt, they arrive on the Frontiers of inexpreſſible Felicity. They are come to the City of the living God, while a Voice ſweeter than Muſic in her ſofteſt Strains,——ſweet as the Harmony of hymning Seraphim, congratulates their Arrival, and beſpeaks their Admiſſion: *Lift up your Heads, O ye Gates, and be ye lift up ye everlaſting Doors; that the Heirs of Glory may enter*

not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhall find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my foot-ſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto to my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs

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enter in. Here the Spirits and Souls of the Righteous are eſcaped from a perplexing Wilderneſs of Pain, and received into a Paradiſe of Delights! eſcaped from the Territories of Diſquietude, and ſettled in Regions of unmoleſted Security. Let me live the Life and die the Death of the Righteous. Oh! let my latter End and future State be like theirs!

On the little KNOWLEDGE *we have of* ourſelves.

HOW ſtrangely are we ſituated in this mortal State! We open our Eyes, we employ our Senſes, and take Notice of a Thouſand Things round us, but we ſee and know ſcarce any Thing of ourſelves. We are conſcious, indeed, of our Being, and therefore we are ſure that *we are*, but *what we are* lies deep in Darkneſs. We ſee and feel theſe Limbs and this Fleſh of ours; we are acquainted at leaſt with the Outſide of this animal Machine our Body, and ſometimes call it ourſelves, though Philoſophy and Reaſon would rather ſay 'tis

compaſs me round about to take away my ſoul.

10 They are encloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs I ſhall be ſatisfied with it.

PSALM XVIII.

This is David's Thankſgiving for the many Deliverances

'tis our *Houſe* or *Tabernacle*, becauſe we poſſeſs it or dwell in it, 'tis our Engine, becauſe we move and manage it with Pleaſure. But what is this *Self*, which dwells in this Tabernacle, which poſſeſſes this Houſe, which moves and manages this Engine and theſe Limbs. A ſurpriſing *Phænomenon* in Nature is this, that the Soul of Man, which ranges abroad through the Heaven and the Earth, and the deep Waters, and unfolds a Thouſand Myſteries of Nature, which penetrates the Syſtems of Stars and Suns, Worlds upon Worlds, ſhould be ſo unhappy at Home, and not be able to tell what itſelf is, or what it is made of. Teach me, O my Maker, the Knowledge of myſelf; this Moral or Divine Knowledge which is neceſſary to correct my Errors, and to reduce my Feet to the ſacred Paths of Virtue. Let me ſee ſo much of my Folly, Vice, and Vanity, as to be fond of this wretched ſelf no longer. Let me grow ſo far out of Love with myſelf, as to fly from myſelf

ances God had wrought for him. 'Tis an admirable Compoſure: The Poetry is very fine, the Images bold, and the Expreſſions lofty, but the Piety far exceeds the Poetry.

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord, and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations of the hills ſhook, and

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myſelf to the Arms and Mercy of God: There mould and faſhion me after thine Image in all the moral Qualites of my Soul, and let me find in myſelf thoſe Divine Features, which will be ever beautiful in my Eyes! Grant me this Bleſſing, O Father of Spirits; for I cannot reſt till I know myſelf made like thee. When this is done I can bear the reſt of my Ignorance with humble Patience, till I put off this Veil and Diſguiſe of Fleſh; I can wait to learn, what Sort of Being my Soul is, till I arrive at the World of Souls.

On SICKNESS, *by the Rev. Dr.* TILLOTSON.

In a Letter to his Friend when dangerouſly ill.

SIR,

I AM ſorry to hear your Diſtemper grows upon you, and that you ſeem to decline ſo faſt; I am very ſenſible how much eaſier it is to give Advice againſt Trouble in the Caſe of another, than to take it in our own.

and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones and coals of fire.

13 The Lord alſo thundered out of heaven, and the higheſt gave his thunder: hail-ſtones and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He

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own. But in all our Frailties and Infirmities, let us conſider that God is perfect Love and Goodneſs; that we are not only his Creatures but his Children, and are as dear to him as to ourſelves, that *he does not afflict willingly, nor grieve the Children of Men.* And that all Evils or Afflictions which befall us, are intended for the Cure and Prevention of greater Evils, of Sin and Puniſhment, and therefore we ought not only to ſubmit to them with Patience, as being deſerved by us, but to receive them with Thankfulneſs, as being deſigned by him to do us that Good and to bring us to that Senſe of him and ourſelves, which perhaps Nothing elſe would have done. That the Sufferings of this preſent Life are but ſhort and light, compared with thoſe extreme and endleſs Miſeries which we have deſerved: And with that exceeding Weight of Glory, which we hope for in the other World, if we be careful to make the beſt Preparations for Death and Eternity. Whatever brings

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With

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us nearer our End, brings us nearer to our Happineſs, and how rugged ſoever the Way be, the Comfort is that it leads us to our Father's Houſe, where we ſhall want nothing that we can wiſh for. Now we labour under a dangerous Diſtemper that threatens our Life; what would we not be contented to bear, in order to a perfect Recovery, could we but be aſſured of it? And ſhould we not be willing to endure much more in order to Happineſs, and that Life eternal which God, who cannot lie, hath promiſed. Nature I know is fond of Life, and apt to be ſtill lingering after a longer Continuance here; and yet a long Life with the uſual Burdens and Infirmities of it, is ſeldom deſirable; it is but the ſame Things over again or worſe: So many more Nights and Days, Summers and Winters; a Repetition of the ſame Pleaſures; but with leſs Reliſh; every Day a Return of the ſame or greater Pains and Trouble, but with leſs Strength and Patience to bear them. Theſe

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He

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Theſe and the like Conſiderations I uſe to entertain myſelf with, and which afford Contentment and Comfort, amidſt the many human Frailties which will always ſtick to us whilſt we are in this World: However by theſe ſoothing Meditations Death grows familiar to us, and we ſhall be able by Degrees to bring our Minds cloſe up to it, without ſtarting at it: I ſhall not need to adviſe you what to do, and what Uſe to make of this Time of your Illneſs: I have Reaſon to believe that you have been careful in that Time of your Health, to prepare for the evil Day; and have been converſant in thoſe Books, which give the beſt Directions to this Purpoſe; and have not, as too many do, put off the great Work of your Life to the End of it, and then you have nothing to do, but as well as you can, under your preſent Weakneſs and Pains, to renew your Repentance for all the Errors and Miſcarriages of your Life; and earneſtly to beg God's Pardon and Forgiveneſs of them,

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind:

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for his Sake who is the Propitiation of our Sins. I commend you to the Father of Mercies and the God of all Conſolation, beſeeching him to increaſe your Faith and Patience, and to ſtand by you in your laſt and great Conflict, that, *when you walk through the Valley of the Shadow of Death*, you may fear no Evil; and when your Heart fails, and your Strength fails, you may find him the *Strength of your Heart, and your Portion for ever.* Farewell, my good Friend, and whilſt we are here, let us pray for one another, that we may have a joyful Meeting in another World. So I reſt,

Your truly affectionate Friend,

JOHN TILLOTSON.

On Our SAVIOUR's Sufferings, *and his great Love for us.*

HE was born to Sorrow, and trained up through the common uneaſy Circumſtances of the infant and

wind: I will caſt them out as clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy name.

51 Great proſperity giveth he unto his king: and ſheweth

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and childiſh State, till he grew up to Man: What Pains did attend him, in Hunger, Thirſt and Wearineſs, while he travelled on Foot from City to City, through Wilds and Deſarts, where there was no Food nor Reſt? and though he was the Son of Man, he ſometimes wanted the common Bread of Nature, nor had he where to lay his Head. What Uneaſineſs muſt he undergo, when he was buffetted, when he was ſmitten on the Cheek, when his tender Fleſh was ſcourged with Whips, and his Temples were crowned with Thorns, when his Hands and his Feet were barbarouſly torn with rude Nails, and faſtened to the Croſs, where the whole Weight of his Body hung on thoſe Wounds? and what Man or Angel can tell the inward Anguiſh, when his *Soul was exceeding ſorrowful unto Death*; and the Conflicts and Agonies of his Spirit forced out the Drops of bloody Sweat, through every Pore of his Body. 'Twas by the extreme Torture of his Nature, that he was ſup-

ſheweth loving kindneſs unto David his anointed, and unto his ſeed for evermore.

Psalm XIX.

This Pſalm recommends the Works of the Creation to our diligent Study, wherein we may read the Power and Godhead of the Creator; and the Scriptures, to learn his Will and our Duty and the Excellency of the Law of the Lord. This Pſalm was David's Meditation in a Sun-ſhine Morning.

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It

poſed to expire on the Croſs; theſe were the Pangs of his Attonement, and Agonies that expiated the Sins of Men. O Bleſſed Jeſus! what Manner of Sufferings were theſe? and what Manner of Love was it that gave up thy ſacred Nature to ſuſtain them? and what was the Deſign of them, but to deliver us from the Wrath of God in Hell, to ſave our Fleſh and Spirit from eternal Anguiſh and Diſtreſs there? Why was he made ſuch a Curſe for us, but that he might redeem us from the Curſe of the Law, and the juſt Puniſhment of our own Iniquities.

Let us carry our Meditations of his Love, and our Benefit by it, yet one Step further: Was it not by thoſe Sorrows, and this painful Paſſion, that he provided for us this very Heaven of Happineſs, where we ſhall be for ever freed from all Pain? Were they not all endured by him to procure a Paradiſe of Pleaſure, a Manſion of everlaſting Peace and Joy for guilty Creatures, who

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than the honey and the honey-comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over

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who had merited everlaſting Pain? Was it not by theſe his Agonies in the mortal Body, which he aſſumed, that he purchaſed for all of us, a glorified Body, ſtrong and immortal as his own when he roſe from the Dead, a Body which has no Seeds of Diſeaſe or Pain in it, no Springs of Mortality or Death? May Glory, Honour and Praiſe, with ſupreme Pleaſure ever attend the ſacred Perſon of our Redeemer, whoſe Sorrows and Anguiſh of Fleſh and Spirit were equal to our Miſery and to his own Compaſſion.

On fleeting TIME, *and with what Unconcern we let it paſs away.*

HOW is the Day gone, almoſt as ſoon as it is begun! The ſilent Moments glide away almoſt inſenſibly. No Thief ſteals more unperceived from the pillaged Houſe. Wherever we are, however employed, Time purſues his inceſſant Courſe: Though we are

over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy ſight,

15 O Lord: my ſtrength and my redeemer.

PSALM XXIII.

Many of David's Pſalms are full of Complaints, but this is full of Comforts, and the Expreſſions of Delight in God's great Goodneſs, and Dependance upon him.

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his name's ſake.

4 Yea, tho' I walk thro' the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil,

regardleſs and dilatory, while the great Meaſurer of our Days preſſes on in his unwearied Career, and whirls our Weeks and Months and Years away. Is it not ſurpriſingly ſtrange to hear People complain of the Tediouſneſs of their Time, and how heavy it hangs on their Hands? To ſee them contriving a Variety of amuſing Artifices to accelerate its Flight, and get rid of its Burden? O! thoughtleſs Mortals, why need you urge the headlong Torrent! Your Days are ſwifter than a Poſt, which carrying Diſpatches of the laſt Importance, with unremitted Speed ſcours the Road. Your Hours paſs away like nimble Ships at Sea, which have the Wind in their Wings, and ſkim along the watry Plain. They haſten to their deſtined Period, with the Swiftneſs of an Eagle, which leaves the ſtormy Blaſt behind her, while ſhe cleaves the Air and darts rapacious on her Prey. And now our Time is ſpent, how ſhort it appears! When our fond Eyes beheld it

at

oil, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

PSALM XXV.

This Pſalm is full of devout Affection to God.

UNTO thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies and thy loving kindneſſes which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy

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at a Diſtance, it ſeemed a very conſiderable Space. Minutes crowded upon Minutes; and Hours ranged behind Hours, exhibited an extenſive Proſpect, and flattered us with a long String of Pleaſures. But when paſt, to look back, how wonderfully is the Scene altered! How clearly do we now diſcover the Cheat! How plainly do we perceive there is nothing abiding on this Side Eternity. Aſk ſome venerable old Perſon, that is juſt marching off the mortal Stage; *how many have been the Days of the Years of thy Life?* It was a Monarch's Queſtion and wants no Recommendation to the faſhionable World. Obſerve how he ſhakes his hoary Locks, and replies; "*Fourſcore Years* "have finiſhed their Rounds, to furrow theſe Cheeks "and cloath this Head with Snow; ſuch a Term may "ſeem long to inconſiderate Youth, but O! how "ſhort, how ſcanty to one that has made the Experi- "ment! ſhort as a Gleam of tranſient Sunſhine;

thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord, are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy name's ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me: and have mercy upon me, for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring

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"ſcanty as the Shadow that departeth. Methinks it "was but Yeſterday, that I exchanged my childiſh "Sports for manly Exerciſes, and am now reſigning "both for the Sleep of Death." As ſoon as we are born we begin to draw to our End, and how ſmall is the Interval between the Cradle and the Grave!——Throw Time away! aſtoniſhing, irreparable Profuſeneſs! Throw Kingdoms away and be blameleſs. But O! be ſparing of thy Days, huſband thy precious Hours; improved, they are a certain Pledge of everlaſting Glory; but waſted, they are a ſad Preface to never-ending Confuſion and Anguiſh.

On RELIGION.

HOW much do they leſſen the Honour of God, who repreſent Religion as an unprofitable and unpleaſant Taſk! when it is plain to every one that thinks at all; and is not under the Prejudice of his Luſts

bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyranous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his trouble.

PSALM XXVI.

Holy David, in this Pſalm, puts himſelf upon a ſolemn Trial by God and his own Conſcience, to both which he appeals touching his Integrity.

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindneſs is for ever before mine eyes: and I will walk in thy truth.

4 I have

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Luſts and wicked Deſires, that the great Deſign of Religion is to make us happy here, as well as hereafter; that all its Rules and Precepts are moſt admirably ſuited to this End; and would Men be perſuaded to live in the Practice of them, we ſhould find this World a Kind of Heaven upon Earth.

Had the Practice of our Duty been never ſo irkſome and uneaſy, and had nothing but Trouble and Miſery been the Lot of good Men in this World; yet when we conſider that this Life will ſhortly have an End, and that there is an everlaſting Weight of Glory reſerved in Heaven for thoſe that ſincerely love and ſerve God; what Man of any Senſe would not prefer the rugged Paths of Virtue and Religion, which he knows will ſhortly lead him into an Eternity of Bliſs and Happineſs; before the Ways of Sin and Wickedneſs, (how pleaſant ſoever he might for a little Time find them) where he is in Danger every Moment of falling into the

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right-hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

21 My foot ſtandeth right: I will praiſe the Lord in the congregations.

PSALM XXVII.

This Pſalm is very expreſſive of the pious and devout Affections

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the Pit of Deſtruction, and which he is ſure, will in a little Time bring him into a Place of endleſs Miſery and Torment! But as this is not the Caſe: Since there is nothing in Religion, but what leads to make our Lives eaſy, agreeable, and contented; nothing but what is ſuitable to our Natures, and agreeable to the Dictates of good Senſe, nothing but what will enrich our Minds, and enlarge our Underſtandings, and inſpire us with a generous Principle of univerſal Love, and Charity, and good Will to Mankind; in ſhort, ſince the Commands of God are neither difficult or troubleſome, but on the contrary, his *Yoke is eaſy and his Burthen light*, it plainly follows, that, as a good and religious Life is the higheſt Wiſdom, ſo a wicked one is the greateſt Folly and Madneſs.

On the Death of a GOOD MAN.

DEATH, it muſt be owned, is the great King of Terrors, and that the Separation of Soul and Body,

Affections with which gracious Souls are carried towards God at all Times, eſpecially in Time of Trouble.

THE Lord is my light and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord which I will require: even that I may dwell in the houſe of the Lord, all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up

Body, and the Thoughts of becoming a Prey to the devouring Worms, carries in it ſomething very ſhocking to human Nature: Yet to a good Man, Death appears in a quite different View. He conſiders that to leave this World, is only to quit a Place of Trouble and Vexation, of Vanity and Emptineſs; it is to leave a *barren and dry Wilderneſs where no Water is*, for the delightful Regions of Bliſs and Happineſs, where there are Rivers of Pleaſure, and a never-ceaſing Spring of endleſs Comfort, which will ſatisfy the moſt longing Deſires of the Soul. He conſiders that though this earthly Tabernacle is diſſolved, yet he has a Building of God, a Houſe not made with Hands, eternal in the Heavens: And is aſſured with *Job*, that his Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth; and though after his Skin-Worms deſtroy his Body, yet in his Fleſh ſhall he ſee God, whom he ſhall ſee for himſelf, and his Eyes ſhall behold and not another

up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Harken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for they are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of

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another. This is what our Saviour promiſes to them, who by patient Continuance in well-doing ſeek for Glory and Honour, and Immortality; and it is the Hopes and Expectations of this unſpeakable Happineſs that fortify the Mind of a good Man, and give him a Courage and Reſolution, which even Death itſelf ſhall not be able to ſhake.

It was this that gave holy *David* ſuch a Firmneſs of Mind, as made him ſay, *Though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff comfort me.* He had made God his Portion, his Hope and his Truſt: *The Lord*, ſays he, *is my ſtony Rock and my Defence, my Saviour, my God, and my Might, in whom I will truſt, my Buckler, the Horn alſo of my Salvation.*

Nothing but the Teſtimony of a good Conſcience, and the Hopes of Favour from God, can enable a Man to bear up under the Weight of any great Cala-

mity,

of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

PSALM XXIX.

David exhorts the Mighty of this World to give Glory to God, who manifeſts his Power by Thunder, Lightning, and by other Creatures.

BRING unto the Lord, O ye mighty, bring young lambs unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to

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mity, much leſs will any Thing elſe be ſufficient at the Hour of Death: For then we ſhall be ſtript of all the Pleaſures and Delights of this World, wherein we are now apt to place ſo great a Confidence; and unleſs we have put on the Lord *Jeſus*, and are cloathed with the Robes of his Righteouſneſs, we ſhall be left naked and defenceleſs to encounter Death with all his Terrors.

Of what infinite Moment is it then to us all, ſo to live, that when the Time appointed for our great Change ſhall come, we may meet Death without Fear and Aſtoniſhment, and with an humble Confidence look up to God in certain Hope of his Mercy in Chriſt Jeſus!

A good Life is the ſure Pledge of a happy Death; as it fills our Minds with Joy and Satisfaction, while we live, far ſurpaſſing all the Pleaſures of ſenſual Enjoyments; ſo when we come to die, it gives us that *Peace of God which paſſeth all Underſtanding*.

On

to ſkip like a calf: Libanus alſo, and Syrion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water flood: and the Lord remaineth a king for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

PSALM XXXIII.

God is praiſed for his Goodneſs, Power, and Providence; and they that fear him ſhall find Mercy, and rejoice in him.

REJOICE in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new

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On the Death of a WICKED MAN.

IF we next meditate on the miſerable Condition of a wicked Man when he comes to die, I ſhall be at a Loſs how to deſcribe the Agonies and Convulſions of Mind, that a deſpairing Sinner labours under in his laſt Hour! *The Spirit of a Man*, ſays Solomon, *will ſuſtain his Infirmity; but a wounded Spirit who can bear?* The moſt exquiſite Pains and Torments of the Body are nothing to what a dying Sinner feels from the Laſhes of his guilty Conſcience. With what Shame and Confuſion does he then look back upon the Actions of his paſt Life! How does he tremble and ſtand amazed at the Sight of thoſe Sins which were once the darling Objects of his guilty Deſires; and what a Dread overwhelms his Mind, when he conſiders, that he is entering upon that unchangeable State, from which he knows there is no Redemption; and that he is juſt going to give an Account of a wicked Life, for which he

is

new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the council of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the councels of princes.

11 The councel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed is the people whoſe

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is juſtly afraid he ſhall in a few Moments be conſigned to endleſs Miſery and Torments! How does he reproach himſelf, when he conſiders that he has ſpent that Time in Unrighteouſneſs and Trifles, which was given him for virtuous and important Purpoſes; that he has neglected the great and moſt valuable Work of his Salvation, and been deaf to all the Calls and Invitations of God's moſt holy Spirit; and inſtead of laying up in Store a Foundation of Hope and Comfort againſt that great and awful Day, which is now come upon him, he has heaped up nothing but a dreadful Load of Guilt, which is ready to ſink him with its intollerable Weight! O wretched Man, what wouldeſt thou give, was it in thy Power, to recall thoſe precious Moments, which thou haſt laviſhed away in Sin and Vanity! How doſt thou wiſh, that thou hadſt known in Time the Things that belonged to thy Peace! but alas they are now hid from thy Eyes, and nothing is left but Horror and Anxiety of Mind. O!

whoſe God, is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoice in him: becauſe we

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O! that Men would be perſuaded ſeriouſly to think of theſe Things; that they would *be wiſe*, and conſider their latter End; and would *keep Innocency and take Heed to the Thing that is right, for that, and that only, ſhall bring a Man Peace at the laſt.*

On a CHURCH-YARD.

WHEN I enter into a Church-Yard, I love to converſe with the Dead. See how thick the Hillocks of Mortality ariſe all around me, each of them a Monument of Death and the Covering of a Son or a Daughter of *Adam*. Perhaps a thouſand, or ten thouſand Pieces of Human Nature, Heaps upon Heaps, lie buried in this Spot of Ground; 'tis the old Repoſitory of the Inhabitants of the neighbouring Town; a Collection of the Ruins of many Ages, and the Rubbiſh of twenty Generations.

I ſay

we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

PSALM XXXVII.

This Pſalm is an excellent uſeful Sermon, there is nothing in it of Prayer or Praiſe, but all Inſtruction.

FRET not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy heart's deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy

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I ſay within myſelf, what a Multitude of Human Beings, noble Creatures, are here reduced to Duſt! God has broken his own beſt Workmanſhip to Pieces, and demoliſhed by thouſands the fineſt earthly Structures of his own Building. Death has entered in and reigned over this Town for many ſucceſſive Centuries; it had its Commiſſion from God, and it has devoured a Multude of Men.

But have not other Towns, Cities, and Villages their Church-Yards too? My Thoughts take the Hint, and fly away to all the Burying-Places round the earthly Globe, and lo! what Millions of Mankind are hid beneath the Surface, ſome in Urns, and others mingled with the common Duſt. Again, I conſider that every antient Town and City in the World, has burnt or buried all its Inhabitants more than thirty Times over, and then am loſt in Wonder at the wide ſpreading Slaughter, and the lamentable Deſolation, that Death has made among the Children of Men.

Go

thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A

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Go to the Church-Yard then, O ſinful and thoughtleſs Mortal; go learn from every Tomb-Stone and every riſing Hillock, that *the Wages of Sin is Death*. Learn in Silence among the Manſions of the Dead that Leſſon which infinitely concerns all the Living; nor let thy Heart be ever at Reſt till thou art acquainted with *Jeſus, who is the Reſurrection and the Life, and he that believeth in him, though he were dead, yet ſhall he live.*

On CHEARFULNESS, *and* GOOD HUMOUR.

WHEN I meditate on this State of Mind, I cannot but look on it as a conſtant habitual Gratitude to the great Author of our Nature. An honeſt inward Chearfulneſs is a Sort of Praiſe and Thankſgiving to Providence under all its pleaſing Diſpenſations. It is a Kind of Acknowledgment for this earthly State wherein we are placed, and a ſecret Approbation of the Divine Will in his Conduct towards Mankind.

A Man

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their Inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God ſhall poſſeſs the land: and they that are curſed of him ſhall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have

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A Man who uſes his beſt Endeavours to live according to the Dictates of Virtue and right Reaſon, has two perpetual Sources of Chearfulneſs, in the Conſideration of his own Nature, and of that Being on whom he has a Dependance. If he looks into himſelf, he cannot but rejoice in that Exiſtence, which is ſo lately beſtowed upon him, and which, after Millions of Ages will be ſtill new, and ſtill in its Beginning. How many Self-Congratulations naturally ariſe in the Mind, when it reflects on this its Entrance into Eternity, when it takes a View of thoſe improveable Faculties of the Mind, which, in a few Years, have made ſo conſiderable a Progreſs, and which will be ſtill receiving an Increaſe of Perfection, and conſequently an Increaſe of Happineſs? The Conſciouſneſs of ſuch a Being ſpreads a perpetual Diffuſion of Joy through the Soul of a virtuous Man, and makes him look upon himſelf every Moment as more happy than he knows how to conceive.

The

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and

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The ſecond Source of Chearfulneſs to a good Mind, is its Conſideration of that Being on whom we have our Dependence, and in whom (though we behold him as yet but in the firſt faint Diſcoveries of his Perfections) we ſee every Thing that we can imagine as *great*, *glorious*, or *amiable*. We find ourſelves every where upheld by his Goodneſs, and ſurrounded with an Immenſity of Love and Mercy. In ſhort, we depend upon a Being, whoſe Power qualifies him to make us happy by an Infinity of Means, whoſe Goodneſs and Truth engage him to make thoſe happy who deſire it of him, and whoſe Unchangeableneſs will ſecure us in this Happineſs to all Eternity.

Such Meditations, which every one ſhould perpetually cheriſh in his Thoughts, will baniſh from us all that ſecret Heavineſs of Heart, which unthinking Men are ſubject to when they lie under no real Affliction, all that Anguiſh which we may feel from any Evil

and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

PSALM XL.

The Benefit of Confidence in God, Obedience is the beſt Sacrifice.

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Evil that actually oppreſſes our Minds, and eſtabliſh in us ſuch an even Temper and chearful Humour, as will make us pleaſing to ourſelves, to thoſe with whom we converſe, and to him whom we are made to pleaſe. CHEARFULNESS bears the ſame friendly Regard to the Mind as to the Body: It baniſhes all anxious Care and Diſcontent, ſooths and compoſes the Paſſions and keeps the Soul in a perpetual Calm. If we conſider this World in its Subſerviency to Man, one would think it was made for our Uſe; but if we conſider it in its natural Beauty and Harmony, one would be apt to conclude, that it was made for our Pleaſure. That great Luminary the Sun, which is as the great Soul of the Univerſe, and produces all the Neceſſaries of Life, has a particular Influence in cheering and making glad the Heart of Man.

Thoſe ſeveral living Creatures which are made for our Service or Suſtenance at the ſame Time, either fill the

Sacrifice. The Senſe of David's Evils increaſes his Prayers.

I Waited patiently for the Lord: and he inclined unto me and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth; even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts which are to usward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice and meat offering thou wouldeſt not: but mine ears haſt thou opened. 9 Burnt-

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the Woods with their Muſic, furniſh us with Game, or raiſe pleaſing Ideas in us by the Delightfulneſs of their Appearance. Fountains, Lakes, and Rivers, are as refreſhing to the Imagination, as to the Soil through which they paſs.

There are Writers of great Diſtinction, who have made it an Argument for Providence, that the whole Earth is covered with Green, rather than any other Colour, as being ſuch a right Mixture of Light and Shade, that it comforts and ſtrengthens the Eye, inſtead of weakening or grieving it, for which Reaſon Poets aſcribe to this particular Colour the Epithet of *Chearful.*

We may further obſerve how Providence has taken Care to keep up this Chearfulneſs in the Mind of Man, by having formed it after ſuch a Manner, as to make it capable of conceiving Delight from ſeveral Objects which ſeem to have very little Uſe in them, as from the Wildneſs

9 Burnt-offerings and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: Lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs and thy truth always preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O

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Wildneſs of Rocks and Deſarts, and the like groteſque Parts of Nature, whereas had Matter appeared to us endowed only with theſe real Qualities, which it actually poſſeſſes, it would have made but a very joyleſs and uncomfortable Sight; and what has Providence given it a Power of producing in us ſuch pleaſing Qualities as Taſtes and Colours, Sounds and Smells, Heat and Cold, but that Man, while he is converſant in the lower Stations of Nature, might have his Mind cheered and delighted with agreeable Senſations? In ſhort, the whole Univerſe is a Kind of Theatre, filled with Objects that either raiſe in us Pleaſure, Amuſement, or Admiration. I ſhall not here mention the ſeveral Entertainments of Art, with the Pleaſures of Friendſhip, Books, Converſation, and other accidental Diverſions of Life, becauſe I would only take Notice of ſuch Incitements to a chearful Temper, as offer themſelves to Perſons of all Ranks and Conditions, and

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward and put to rebuke, that wiſh me evil.

18 Let them be deſolate and rewarded with ſhame: that ſay unto me, Fie upon thee, Fie upon thee.

19 Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

PSALM XLII.

If the Book of Pſalms be, as ſome have ſtiled it, a Mirror or Looking-Glaſs of pious and devout Affections; this Pſalm in particular deſerves to be ſo called. Gracious Deſires are here ſtrong and fervent, Hopes and Fears, Joys and Sorrows are here ſtruggling.

LIKE

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which may ſufficiently ſhew us, that Providence did not deſign this World ſhould be filled with Murmurs and Repinings, or that the Heart of Man ſhould be involved in Gloom and Melancholy.

At the ſame Time that I would engage my Reader to conſider the World in its moſt agreeable Lights, I muſt own there are many Evils which naturally ſpring up amidſt the Entertainments that are provided for us; but theſe, if rightly conſidered, ſhould be far from overcaſting the Mind with Sorrow, or deſtroying that Chearfulneſs of Temper which I have been recommending. This Mixture of Evil with Good, and Pain with Pleaſure in the Works of Nature, is very truly aſcribed by Mr. *Locke*, in his Eſſay on human Underſtanding, to a moral Reaſon, in the following Words:

" Beyond all this we may find another Reaſon why " God hath ſcattered up and down *ſeveral Degrees of* " *Pleaſure and Pain in all the Things that environ and* " *affect*

LIKE as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now, when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of

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" *affect us*, and blended them together, in almoſt all " that our Thoughts and Senſes have to do with; that " we finding Imperfection, Diſſatisfaction, and want " of complete Happineſs in all the Enjoyments which " the Creation can afford us, might be led to ſeek it " in the Enjoyment of him, *with whom there is Ful-* " *neſs of Joy, and at whoſe Right Hand are Pleaſures for* " *evermore.*"

On FLOWERS.

HOW is the curious Eye fill'd with Pleaſure at the Sight of a Field beſpangled with Flowers, or an elegant Garden array'd in Nature's brighteſt Embroidery. What beautiful Enamel, what Wealth, and, at the ſame Time, how great an Harmony and Fragrance in their Mixture, and in the beautiful Shades, with which they are blended? How fine a Picture, and by how great a Maſter? How laviſh in the Profuſion

of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs in the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII.

In this Pſalm David appeals to God, concerning the Injuries that were done him by his Enemies, and endeavours to ſtill the Tumults in his

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fuſion of Ornaments? From what Source could the Beauties we look upon ariſe? What is in itſelf the Principle of ſo much Splendor and Ornaments ſo richly diverſified? But after a general View, let us meditate on ſome Flowers in particular, and gather the firſt that ſhall fall in our Way, without putting ourſelves to the Trouble of making a Choice. It no ſooner opens, but it has all its Freſhneſs and Luſtre. Has Art invented ſuch lively Colours, ſuch delicate Hues? Is any Stuff ſo fine, or wove with ſuch exquiſite Uniformity? Is the Purple of *Solomon* equal to the Leaves in my Hand? How coarſe in Compariſon? How rough? How groſs in the Workmanſhip, and how different in Co'our?

But though this Flower were leſs beautiful in every Part than it is, can we imagine a more agreeable Symetry in the whole, a more regular Diſpoſition in its Leaves, or a greater Exactneſs in its Proportions: One

his Breaſt with a lively Hope and Confidence in God, which if we alſo endeavour after in ſinging this Pſalm, we ſhall find Favour in his Sight.

GIVE ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me from thee: and why go I ſo heavily: while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help

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One would believe, if we were only to examine the Wiſdom of God, and, if I may be allowed the Expreſſion, his Complacency in the Compoſition of ſo perfect a Flower, that it was to laſt for ever; but before Evening it ſhall fade, and the next Day be withered by the Sun, and the Day after periſh into Duſt. What ſhould we then think of the immenſe Author of Beauty, which ſo plentifully beſtows them upon an Herb that is to laſt but a few Hours? What will he do when he ſhall undertake to adorn the Mind, he who diffuſes ſuch Splendor upon the very Graſs deſign'd for the Food of Animals? And how great is the Blindneſs of the World who reckon Beauty, Youth, Authority and human Glory as ſolid Benefits, without remembering that they are the tranſient Flower of an Herb, which To-morrow ſhall be no more? *All Fleſh is Graſs, and all the Glory thereof as the Flower of the Field.*

help of my countenance, and my God.

PSALM XLIV.

This Pſalm is calculated for a Day of Faſting and Humiliation, upon Occaſion of ſome public Calamity. In it the Church is taught to own with Thankfulneſs the Glory of God, and the great Things that he had done for their Fathers.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee, will we overthrow our enemies: and

On the SUN.

BEHOLD him in the Morning coming forth from the Chambers of the Sky, and the Clouds like floating Curtains, drawing back at his Approach. With what ſplendid Majeſty does he riſe, how tranſcendently bright is his Countenance; diffuſing Day and inexhauſtible Light through the Univerſe! Is there any Thing upon Earth, though finiſhed with the brighteſt Ornaments of human Art, comparable to the illuſtrious Beauties of open Sun-ſhine? The ſtudied Pageantry of a Theatre, the glittering Art of an Aſſembly, or even the heightened Ornaments of a Royal Palace, are nothing when compared with the Splendors of this noble Luminary. Methinks I perceive a Thouſand admirable Properties in the Sun. 'Tis certainly the beſt Emblem of the Creator. There is more of God in its Luſtre, Energy, and Uſefulneſs, than in any other viſible Being. To worſhip it as a Deity, was the moſt excuſable of all the Heathen Idolatries. 'Tis

and in thy name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow, it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy name for ever.

10 But now thou art far off, and putteſt us to confuſion, and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us, ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people

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'Tis no Wonder that natural Reaſon ſhould miſtake ſo fair a Copy for the adorable Original. No Compariſon in the whole Book of Sacred Wiſdom pleaſes me more, than that which reſembles the Bleſſed JESUS, to yonder *Regent* of the *Day*, who now advances on his azure Road to ſcatter Light and Gladneſs thro' all Nations. What are all the Realms of the World, but a Dungeon of Darkneſs, without the Beams of the Sun? All their fine Scenes hid under Shades and loſt in Obſcurity. In vain we roll round our Eyes in the Midnight Gloom. In vain, we ſtrive to behold the Beauties of amiable Nature: Turn whither we will, no Form or Comelineſs appears: All ſeems a dreary Waſte; an undiſtinguiſhed Chaos, till the returning Hours have unbarred the Gates of Light, and let forth the Morn.——Then what a Proſpect opens! The Heavens are pav'd with Azure, and ſtrew'd with Roſes. A Variety of the livelieſt Verdures, array the

ple ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me.

17 For the voice of the ſlanderer and blaſphemer, for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee, nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of the way.

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any ſtrange God: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and accounted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt

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Plains. The Flowers put on a Glow of the richeſt Colours. The whole Creation ſtands forth, dreſſed in all the Charms of Beauty. The raviſhed Eye looks round and wonders!

Whenever therefore we bleſs God for the circling Seaſons, and revolving Day; let us adore, thankfully adore him, for the more precious Appearance of the *Sun of Righteouſneſs*, and his *glorious Goſpel*. Without which, we ſhould have been groping even to this Hour, in Spiritual Darkneſs and the Shadow of Death: Without which, we muſt have been bewildered in a Maze of inextricable Uncertainties; and have ſtumbled upon the dark Mountains of Error, till we fell into the bottomleſs Pit of Perdition.

Without that grand all-enlivening Sun, what were this Earth, but a lifeleſs Maſs? A rude Lump of dark inactive Matter? The Trees would never break forth into Leaves, nor the Plants ſpring up into Flowers.

We

teſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

PSALM XLVI.

This Pſalm encourageth us to hope and truſt in God and take Comfort in him, when Things look black and threatening. 'Tis ſaid of an eminent Writer that when he heard any diſcouraging News, he would ſay, Come let us ſing the forty-ſixth Pſalm.

GOD is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt higheſt.

5 God

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We ſhould no more behold the Meadows covered over with Green; nor the Valleys ſtanding thick with Corn. Or to ſpeak in the beautiful Language of the Prophet, "No longer would the Fig-Tree bloſſom "nor Fruit be in the Vine: The Labour of the "Olive would fail, and the Fields would yield no "Meat: The Flocks muſt be cut off from the Fold, "and there would be no Herd in the Stalls." As there is no Plenty, ſo likewiſe there is no Pleaſure without the Sun.———When that benificent Ruler of the Day ſends forth his Morning Rays, all Creatures are rejoiced at his Approach and gladdened with his Gifts. Millions of Inſects riſe into Exiſtence, and baſk in his Rays. The Birds awake from their Slumbers and enliven the Day with their Harmony. The Herds with bleeting hail the welcome Bleſſing. The Valleys ring their rural Praiſes, and the Hills eccho

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

PSALM LXVII.

The Deſign of this Pſalm is to ſtir us up to praiſe God publickly and chearfully.

O Clap your hands together, all ye people:

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back the joyful Sounds. All Nature joins in the general Choir; and every Thing that has Breath exults, and is made chearful with his warm Influence and all-enlivening Power. *He openeth his Hand, and filleth all Things living with Plenteouſneſs.*

Theſe are thy glorious Works, Parent of Good;
Almighty! Thine this univerſal Frame
Thus wond'rous fair! thyſelf how wond'rous then!

MILTON.

On ſtudying the WORKS *of* NATURE.

THE Productions of the Earth are continually before our Eyes: We generally cultivate it with great Care, and reap the Fruits of it in due Seaſon. And thus far our Labours are not only innocent, but laudable and good. Yet certainly this and whatever elſe we do, ought to be done with a conſtant and habitual

O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chuſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth as it were with a ſhield.

PSALM XLVIII.

This Pſalm (as are the two former)

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bitual View to the Glory of God; and what ſhould hinder us from meditating occaſionally on thoſe wonderful Works which are almoſt always in our Sight? Or from reflecting ſometimes on the Wiſdom and Goodneſs of the Great Creator, who ſo bountifully provides for the Uſes and Occaſions of human Life? Who opens his Hand, and ſatisfies the Deſire of every living Thing. And indeed how can this be well avoided, when we behold his liberal Supplies, and ſee the Earth ſo full of his Riches? Every Object we meet with, whether great or ſmall, bears the Stamp of an all-perfect Creator, is a Mark of his Wiſdom, a beautiful Monument of his Power, and a Proof of his Goodneſs: Inſomuch that it may be difficult for us to determine, whether Ornament or Convenience, Uſe, or Dignity, has been more regarded. What perfect Art, what incomprehenſible Contrivance appears in the Formation and Structure of the Vegetable World!

former) is a triumphant Song, and ſuppoſed to be penned on Occaſion of Jehoſaphat's Victory.

GREAT is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the Kings of the earth are gathered: and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them and ſorrow: as upon a Woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt wind.

7 Like as we have heard ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God, in the midſt of thy temple.

9 O

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World! What Variety and Uniformity; what Order, Symmetry and Proportion of Parts! A careful Survey of which, cannot fail of infuſing pious Sentiments, and make us cry out with the Pſalmiſt, *Manifold are thy Works, O Lord; in Wiſdom haſt thou made them all.*

But further; if from the Earth we lift up our Eyes to the Heavens and ſurvey the Wonders of the Firmament, what aſtoniſhing Inſtances do we find of the Creator's Power and Perfection! Such as every Eye may perceive, and every Underſtanding contemplate: Who can ſee and conſider, without the deepeſt Admiration, thoſe vaſt and magnificent Orbs, which ſhine above us with ſo much Luſtre, and roll over our Heads in the ſtricteſt Order and Regularity! When the Royal Penman obſerves in the Paſſage before cited, that *the Heavens declare the Glory of God*, &c. he adds, *there is no Speech nor Language where their Voice is not heard*;

9 O God, acccording to thy name, ſo is thy praiſe unto the world's end; thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

PSALM XLIX.

In this the Pſalmiſt ſhews the Vanity of truſting in Riches, and exhorts us to pay no Regard to the Proſperity of the Wicked, ſince their Riches will never deliver them from the Grave.—Let us receive theſe Inſtructions and be wiſe.

O HEAR ye this all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of

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heard; as if he had ſaid, they loudly proclaim the Divine Power and Wiſdom, and ſpeak intelligibly to all Mankind: That there is no People ſo uncivilized, no Nation ſo barbarous, which may not receive Inſtruction from the heavenly Bodies. So wonderful and grand a Scene muſt infallibly ſtrike even the rudeſt Minds, and produce awful Impreſſions. And a ſtrange Diſpoſition muſt that Perſon have, in whom it does not kindle pious Thoughts and devout Acknowledgements. In like Manner, to view thoſe illuſtrious Objects unaffected, unconcerned and without Sentiments of Admiration; what Conſtruction can it bear, but either that of obſtinate Impiety, or incurable Stupidity? From inanimate Things, if we proceed to conſider living Creatures, we ſhall find ſtill a clearer Proſpect of infinite Power and Wiſdom. Thoſe heavenly Bodies which run their Courſes with ſo much Pomp, and appear in ſo great Splendor, have yet no higher a Principle than mere Matter and Motion; which fall vaſtly ſhort of the Principles

of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about.

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call their

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Principles of Life and Senſe. When we conſider the prodigious Variety and Multiplicity of Animals that repleniſh this lower World, and how ſurpriſingly they are all framed; when we think of the numberleſs Inhabitants of the Earth and Air, and reflect on the Wonders of the Deep; when we call to Mind how the ſeveral Species are diſtinguiſhed from each other, and what ſtrange Diverſity in the Whole; how admirably their Natures are contrived, and adjuſted to the Elements wherein they are placed; and alſo what never-failing Proviſion is made for their Subſiſtence and Preſervation: how is it poſſible for us not to ſee and acknowledge the marvellous Excellence of God's Works; or to avoid confeſſing and proclaiming, that *there is no End of his Greatneſs*. I might go on to *conſider the wondrous Works of God* in the Adminiſtration of his Providence. For he preſerves and protects the Works of his Hands in the ſame wonderful Manner wherein he created

their lands after their own names.

12 Nevertheleſs, man will not abide in honour, ſeeing he may be compared unto the beaſts that periſh: this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have dominion over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, tho' one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived he counted himſelf a happy man: and ſo long as thou doſt well unto thyſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man

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created them. Both furniſh inexhauſtible Matter of Meditation, and perpetually give us the juſteſt Grounds of celebrating his Perfections.

To *ſtand ſtill and conſider the Works of God*, Job xxxvii. 14, leads to the Advancement of his Glory, which is the very End for which we were created. Herewith our Happineſs is inſeparably connected; foraſmuch as whatever promotes the one, infallibly conduces to the other. As we glorify God by conſidering the Works of his Creation, and thereby diſcovering the Perfections of their Author; ſo we improve our Minds in a peculiar Manner, and lay the ſureſt Foundation of our Felicity. A frequent and attentive Contemplation of God's Works, is productive both of the pureſt Pleaſure, and moſt rational Devotion; and nothing could more contribute to the Baniſhment of Impiety and Irreligion, than ſuch an Employment duly followed. The extraordinary Proviſion which God has made for this Employment, is a

plain

20 Man being in honour, hath no underſtanding: but is compared unto the beaſts that periſh.

Psalm L.

This is a Pſalm of Reproof and Admonition, not of Prayer or Praiſes, but Inſtruction and Advice.

THE Lord, even the moſt mighty God hath ſpoken: and called the world from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf.

7 Hear, O my People, and I will ſpeak: I my ſelf

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plain Proof of his Will, and clearly ſhews, that he expects and requires it at our Hands. If the viſible Works of God were not deſigned to exerciſe and entertain our intellectual Faculties, why ſuch a Profuſion of Art and Skill? Why ſuch an endleſs Variety of Ornaments and Decorations? The common Uſes of Life require no ſuch Thing. That Aſſemblage of Beauty which adorns the Face of Nature, and covers the Earth, cannot, we know, contribute any Thing to the Support and Nouriſhment of Animals. But it was fit the Work ſhould bear the Signature of its Author, and appear every Way worthy of him. And moreover, *the Finger of God*, was to be diſcernable every where; that all intelligent Spectators might readily diſcover, and thence adore the omnipotent Artiſt. In ſhort, whoſo is truly wiſe, will ſurely regard the wondrous Works of God, and ſeriouſly conſider the Operations of his Hands; will frequently meditate thereupon, and ſearch into them diligently

ſelf will teſtify againſt thee: O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they are not always before me.

9 I will take no bullock out of thine houſe: nor the goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the fields are in my ſight.

12 If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bull's fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly, ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth?

17 Whereas

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diligently and devoutly, that he may underſtand, as well, and as ſoon as poſſible, the Wiſdom and loving Kindneſs of the Lord, and fit himſelf for an eternal Habitation at his right Hand. Having taken a View of this lower World, let us aſcend to the Skies. In meditating on the celeſtial Globe, we may lay up much uſeful Knowledge, and obſerve new Marks of the Almighty Power; that Power which ſpread the Heavens as a Canopy over the World, and made the Sun to ſhine upon the Earth. But his Majeſty appears in contemplating a Hoſt of other Luminaries, which are diſplayed in the Regions above. We ſee only a few of thoſe innumerable Objects which fill the Skies; but from the Obſervations of the Learned, we have reaſon to believe, they are more than we can comprehend. The Deity hath not left himſelf without Witneſſes, nor is he confined to the Limits of our narrow World. The Works of Creation reſemble his own Nature, and riſe one above another,

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf; but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

PSALM LI.

This is the moſt eminent of the penitential Pſalms, and moſt expreſſive of the Cares

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another, to an infinite Degree. With what Reverence ought we to adore ſuch Immenſity, and with what Pleaſure reflect on the Relation we bear to ſuch a Variety of Creatures; who watch over us, perhaps while we are in this World, pity our Weakneſs, and wait impatiently for the Time of our Diſſolution! After Death, we ſhall ſee with our Eyes, and gradually unfold the Myſteries of Creation. We ſhall, as we advance in endleſs Time, proportionably advance in Knowledge, and travel with inexpreſſible Joy from World to World. An Expectation ſo great, is highly agreeable, and ought, every Time we reflect upon it, to make us join with the Spectator, in celebrating the Truth of what he diſplays in the following Verſes:

The ſpacious Firmament on high,
With all the blue etherial Sky,
And ſpangled Heavens, a ſhining Frame,
Their great Original proclaim:

Th'

Cares and Deſires of a repenting Sinner.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

2 Waſh me thoroughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my

MEDITATIONS, Moral and Divine.

Th' unweary'd Sun, from Day to Day,
Does his Creator's Power diſplay,
And publiſhes to every Land
The Work of an Almighty Hand.

Soon as the Evening Shades prevail,
The Moon takes up the wond'rous Tale,
And nightly to the liſtening Earth
Repeats the Story of her Birth.
Whilſt all the Stars that round her burn,
And all the Planets in their Turn.
Confirm the Tidings as they roll.
And ſpread the Truth from Pole to Pole. *

What tho' in ſolemn Silence all
Move round the dark terreſtrial Ball?

* Which is from one End of the World to the other.

What

my ſins: and put out all my miſdeeds

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from blood guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and a contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion: build thou

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What tho', nor real Voice nor Sound
Amid their radient Orbs be found?
In Reaſon's Ear they all rejoice,
And utter forth a glorious Voice,
For ever ſinging as they ſhine,
"The Hand that made us is divine."

On the Glory *and* Goodneſs of the ALMIGHTY, *his univerſal Preſence, the Grandeur of his Works, and how little we are apt to regard him.*

O My God, if the greater Number of Mankind do not diſcover thee in that glorious Shew of Nature, which thou haſt placed before our Eyes, it is not becauſe thou art far from every one of us; thou art preſent to us more than any one Object which we touch with our Hands; but our Senſes, and the Paſſions which they produce in us, turn our Attention from thee. Thy Light

thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

PSALM LV.

'Tis the Opinion of ſome Expoſitors, that David wrote this Pſalm on Occaſion of Abſalom's Rebellion, he was in great Diſtreſs when he penned it, and pleads Sorrow and Fear, and prays God to ſhew him Favour.

HEAR my prayer, O God: and hide not thyſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and

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Light ſhines in the Midſt of Darkneſs, but the Darkneſs comprehends it not. Thou, O Lord, doſt every where diſplay thyſelf. Thou ſhineſt in all thy Works, but art not regarded by heedleſs and unthinking Man. The whole Creation talks aloud of thee, and ecchos with the Repetition of thy holy Name. But ſuch is our Inſenſibility, that we are deaf to the great and univerſal Voice of Nature. Thou art every where about us, and within us; but we wander from ourſelves, become Strangers to our own Souls, and do not apprehend thy Preſence. O thou who art the eternal Foundation of Light and Beauty, who art the Ancient of Days, without Beginning and without End: O thou, who art the Life of all that truly live, theſe can never fail to find thee, who ſeek for thee within themſelves. But alas! the very Gifts which thou beſtoweſt upon us, do ſo employ our Thoughts, that they hinder us from perceiving the Hand which conveys them to us. We live by thee, and yet we live with-

and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of the ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have borne it.

13 Neither was it mine adverſary that did magnify himſelf againſt me: for then, peradventure I would have hid myſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in

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without thinking of thee; but, O Lord, what is Life in the Ignorance of thee? A dead unactive Piece of Matter, a Flower that withers, a River that glides away, a Palace that haſtens to its Ruin, a Picture made up of fading Colours, a Maſs of ſhining Oar, ſtrike our Imaginations, and make us ſenſible of their Exiſtence. We regard them as Objects capable of giving us Pleaſure, not conſidering that thou conveyeſt through them, all the Pleaſure which we imagine they give us. Such vain empty Objects, that are only the Shadows of Being, are proportioned to our low and grovelling Thoughts. That Beauty which thou haſt poured out on thy Creation, is as a Veil which hides thee from our Eyes. As thou art a Being too pure and exalted to paſs through our Senſes, thou art not regarded by Men, who have debaſed their Nature, and have made themſelves like the Beaſts that periſh. So infatuated are they, that, notwithſtanding they know what is Wiſdom and Virtue, which

in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon day, will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath deliver'd my ſoul in peace from the battle that was againſt me: for there were many with me.

20 Yea, even God that endureth for ever ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall

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which have neither Sound, nor Colour, nor Smell, nor Taſte, nor Figure, nor any other ſenſible Quality, they can doubt of thy Exiſtence, becauſe thou art not apprehended by the groſſer Organs of Senſe. Wretches that we are! we conſider Shadows as Realities, and Truth as a Phantom. That which is Nothing, is All to us, and that which is All, appears to us Nothing. What do we ſee in all Nature but thee, O my God! thou, and only thou, appeareſt in every Thing. When I conſider thee, O Lord, I am ſwallowed up and loſt in Contemplation of thee. Every Thing beſides thee, even my own Exiſtence, vaniſhes and diſappears in the Contemplation of thee. I am loſt to myſelf, and fall into Nothing, when I think on thee. The Man who does not ſee thee has beheld nothing; he who does not taſte thee, has a Reliſh of Nothing. His Being is vain, and his Life but a Dream. Set up thyſelf. O Lord, ſet up thyſelf, that we may behold thee. As Wax conſumes

ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

PSALM LX.

After many Pſalms which David wrote in a Day of Diſtreſs, this comes, which was calculated for a Day of Triumph, after he was ſettled in the Throne, on Occaſion of an illuſtrious Victory over the Syrians and Edomites.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land, and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 There-

*** The 56th, 57th, 58th and 59th Pſalms, being much to the ſame Purpoſe, and very like ſome of the foregoing, are therefore omitted, as unneceſſary in this Deſign.

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ſumes before the Fire, and as the Smoke is driven away, ſo let thine Enemies vaniſh out of thy Preſence. How unhappy is that Soul, who, without the Senſe of thee has no God, no Hope, no Comfort to ſupport him? But how happy the Man who ſearches, ſighs and thirſts after thee! but he is only fully happy, on whom thou lifteſt up the Light of thy Countenance, whoſe Tears thou haſt wiped away, and who enjoys, in thy loving Kindneſs, the Completion of all his Deſires. How long, how long, O Lord, ſhall I wait for that Day, when I ſhall poſſeſs, in thy Preſence, Fulneſs of Joy and Pleaſures for evermore? O my God, in this pleaſing Hope, my Bones rejoice and cry out, who is like unto thee! my Heart melts away, and my Soul faints within

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver;

8 Moab is my waſh-pot, over Edom will I caſt out my ſhoe; Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom.

10 Haſt not thou caſt us out, O God; wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

PSALM LXI.

David in this Pſalm begins with Prayers and Tears, but ends with Songs of Praiſe: 'Tis ſaid to be wrote

within me, when I look up to thee who art the God of my Life, and my Portion to all Eternity.

On the SOUL.

THE Heavens ſhall melt with fervent Heat, and the Works of univerſal Nature decay. A final Period ſhall ſhortly be put to human Grandeur, and earthly Pomp, and all the gaudy Pageantry of Life, ſhall be abſorb'd in Diſgrace. But oh! my *Soul*, thou Spark of Divinity, whoſe Exiſtence runs parallel with eternal Age, thou ſhalt outlive the Attacks of Diſorder and the Aſſaults of Death, thou ſhalt ſurvive the Injuries of Time, the Cruſh of Worlds and the Funeral of Nature. And what Profit will reſult from all the Poſſeſſions and Honours of this periſhing State, if after all thy boaſted Happineſs, thou ſhalt be found deſtitute of an Intereſt in the Favour of Heaven, and void of any ſolid Hope of immortal Life. What Pleaſure will it afford in the deſpairing Scenes of Mortality, to take a re-

wrote when he was driven out and baniſhed.

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy name: that I may daily perform my vows.

PSALM LXIII.

This Pſalm has much Warmth and lively Devotion in it, and

troſpective View of thy paſt Folly, and the awful Proſpect of future Ruin and everlaſting Sorrow. O, my Soul, thou immortal Being, whoſe Duration is endleſs, and Exiſtence for ever, ſeriouſly conſider, that all the Pomp and Grandeur of this tranſitory World, will never be capable of affording thee any ſolid Satisfaction or laſting Pleaſure. Not all the Affluence of the Univerſe, the Riches of Kingdoms, or the Wealth of Worlds, can competently ſatisfy thy extenſive Wiſhes. Thy Wants are infinite, and nothing ſhort of Eternity can ſupply thy Exigencies. Thy Being reſembles the Gods, and ſhall flouriſh in immortal Bloom, through the various Revolutions of Time and Immenſity. Thou ſhalt remain unhurt thro' all the Changes of Mortality, and ſurvive the Ruins of the tottering Univerſe.

Thou ſhalt either be perfectly happy in the Poſſeſſion of unfading Joys, or compleatly wretched in the Shades of Deſpair and Death. Thy Being ſhall outlive the vaſt

and as the ſweeteſt of St. Paul's Epiſtles were thoſe that bore Date out of a Priſon, ſo ſome of the fineſt of David's Pſalms were thoſe that he wrote in a Wilderneſs.

O God, thou art my God: early will I ſeek thee.

2 O my ſoul thirſteth for thee, my fleſh alſo longeth after thee in a barren and dry land, where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnify thee in this manner: and lift up my hands in thy name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoice.

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vaſt Globe itſelf, and be either for ever bleſſed, incircled in the Arms of immortal Love, or for ever miſerable in the Regions of everlaſting Woe. Oh my Soul, thou art made for Eternity, and muſt, ere long, quit the duſky Regions of Mortality, and ſoar beyond the Scenes of Time and Senſe to unbounded Worlds; and though the brittle Clay will ſoon diſſolve in Duſt, moulder in the Grave, and mingle with the Aſhes of my Forefathers, yet my deathleſs Spirit ſhall continue to act, when the Wheel of Time ſhall ceaſe to move, when the Heaven and Earth ſhall fade away, and the enchanting Scenes of Pleaſure be no more. Tho' the Body is continually decaying, yet the immaterial Part ſhall never expire, but flouriſh in eternal Vigour, and exiſt throughout the Ages of unlimited Immenſity, triumph over the King of Terrors, and live beyond the Dominions of the Grave. The guiltleſs Soul, ſecure in her Exiſtence, ſmiles at the drawn Dagger, and contemns the Proſpect

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoice in God: all they alſo that ſwear by him ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

PSALM LXVI.

This is a Thankſgiving Pſalm, in which David praiſeth God, for his Goodneſs.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found lyars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how

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of the Stake, or Scaffold. Though Nature dies, the Soul ſhall bid Defiance to Death's ſharpeſt Arrow, and vanquiſh the Rage of his Tyranny.

And ſince this is the Caſe, Oh my Soul, how egregious is the Folly of thoſe who chooſe the fleeting Shadows of Mortality, and purſue the flying Phantoms of Time.

Behold *Avarus*, how he riſes up early, and goes to Bed late, for ever projecting new Schemes to increaſe his Affluence, and by that Means augment his Felicity; but alas, the unhappy Man is entirely deceiv'd; the more he gains, the more he craves, and can fix no Point to terminate his Wiſhes. Misfortunate indeed! he little dreams that the Time is approaching, when his glittering Ore ſhall avail him nothing, and his hoarded Bags afford no Relief. Some unexpected Accident may deprive him of his Treaſure, and ſteal away the Deity he adores. And though the Day of Life glide proſperouſly over his Head, yet the Night of Death advances a-pace,

how wonderful he is in his doing towards the children of men.

5 He turned the Sea into dry land: ſo that they went through the water on foot: there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I

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a-pace, and Time, with expanded Wings, wafting his Soul to Eternity; ere long the fatal Diſorder ſhall ſeize his Vitals, and the Executioner of Man turn him off the Stage. The Period will ſhortly arrive, when his loaded Coffers will appear uſeleſs, and the Sums of his ill-gotten Wealth, be incapable to compoſe his reſtleſs Mind: All his Riches will be unſerviceable in the Conflict of Death; nor ſhall the amaſſed Heaps of yellow or Silver Earth, procure his Soul the leaſt Reſpite from the Judge with whom he has to do; but in Spite of all his Treaſure, he ſhall leave the Scene of Exiſtence in as miſerable Circumſtances as he came into it.

On HUMAN LIFE.

LIFE itſelf is but a mere Shadow, its Reſidence, at beſt, but very ſhort, its Dimenſions are circumſcribed, and its Boundaries limited; ſimilar to a Vapour, it quickly evaporates, and like a Bubble, is diſ-

13 I will offer unto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

PSALM LXVII.

This is a moſt excellent Pſalm, and wrote by David when God had given him Reſt from all his Enemies.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

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compos'd by every Puff of Air. Human Life is placed in a frail and crazy Vehicle, ſubject to Diſſolution every Moment, ſhaken with the moſt inſignificant Trifle, ſurprized by the Shocks of the leaſt Diſorder, and totally ruinated by the Aſſaults of Death.

Its longeſt Duration is but for a Day, and juſt as a Shadow, when Night approaches, it vaniſhes out of View; ſome ſcarcely make their Appearance on the Stage of Life, before they retire to the Regions of the Grave; Numbers ſpend only the Morning of Mortality before their Exit, and the lateſt continue no longer on the Theatre of the World, than till the awful Covering of Night overſpreads the Scene, and the Blow of Death compleats the Tragedy. Ye ſacred Powers, what then is Man? A flying Vapour that diſappears with a Thought, an immortal Being, that lives for ever; a walking Shadow; an Inſect infinite; a Worm; O God! I tremble at myſelf, and am loſt in Conſideration.

4 O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

PSALM LXXI.

David wrote this Pſalm in his latter Days, and intended it for the Uſe of People in Affliction and declining Years.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may always reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand

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tion. Fancy ſoars on the Plumes of Imagination, and Reaſon, intoxicated with Thought, reels in Wonder. Oh Heavens! what a Miracle is Man to himſelf; tho' the Rocks ſhall diſſolve, and the Mountains vaniſh in Smoke, yet Man, immortal Man, ſhall live for ever. Man, though a Child of Duſt, is a Son of Eternity; born to unfading Bliſs, or a perpetual Miſery. Man, a Compound of Earth, and a Mixture of Immortality; born to endleſs Life, and unbounded Exiſtence; Eternity's my own! Eternity, thou dreadful pleaſing Thought, a Sea without a Shore, nor can Reaſon trace the Thought of ever-blooming, never-ending Life. The World's a little Eminence above the Grave, on which we are to act our Parts, till Death plunders Life, and ſweeps us off the Stage. Time flies, Life waſtes, Earth fades, Nature ſickens, and Man dies. Hark, methinks I hear the ſolemn Sound of a Funeral Knell, how melancholy the Voice of Death ſtrikes; how aw-

hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the Thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb, my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying, God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are

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ful it proclaims the Enlargement of his Dominions. Another Subject has ſworn Allegiance to the King of Terrors, and, in awful Silence, retired to the Courts of Death.

Lord what is Man! a poor timerous weak Mortal, that is cruſhed as the Moth, and a meer Atom before thee! Life's a War with Woe; the World the Field, and Man the Combatant; but, faint hearted Wretch, when he begins the Conflict, he ſinks beneath the Weight of his Arms, and dies. Poor *Cynthia*, a few Days paſt, triumphed over Sorrow, and challenged Diſtreſs, but now ſhe faints beneath Life, accuſes Time of Delay and ſeeks the Grave. Learn then, O my Soul, the ſerious Improvement this awful Admonition calls for; it tells me *Cynthia* is dead, and myſelf a dying; and Heaven only knows how ſoon I may receive the Summons: The Tyrant may arreſt me the next Momenot, and, bfere Night cloſes my Eyes in Slumber, the

are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am grey-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done, O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt

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the Organs of Death may ſound my Departure from the Scenes of Mortality.

Awake then, O you Sluggards, to a ſerious Conſideration of your Ways, and turn your Feet to the Teſtimonies of the Almighty. Ye gay unthinking Crowd, in *Cynthia*'s Fate behold your own; view the Lot of fading Beauty, and the certain Deſtiny that awaits us all. Deſpiſe the pompous Structures of the World, and contemplate on that Building not made with Hands, but eternal in the Heavens. On Heaven, that Aſylum from Danger, and Retreat from Death; the Reſidence of God and Angels, the Seat of the Bleſſed and the Regions of eternal Joy. Hear ye that have deſpiſed Reproof, and proſtrate yourſelves at the Foot of Mercy: Kiſs the Son leſt he be angry, and ye periſh in the Way that leads to Life.

How fluctuating, how precarious is all earthly Bliſs? How vain are all our Efforts to obtain Felicity in this

didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee: and thy faithfulneſs, O God, playing upon an inſtrument of muſic: unto thee will I ſing upon the harp, O thou holy one of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul, whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

PSALM LXXVI.

This Pſalm begins with ſorrowful Complaints, but ends with comfortable Encouragement.

IN Jury is God known; his name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There break he the arrows of the bow: the ſhield,

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periſhing State! Diſappointment reigns from the Cradle to the Coffin; purſue the Theme, O my Soul, and range over the worldly Maze, to find out Happineſs, and yet, after all thy Explorations, thou wilt be incapable to obtain it. The young are chaſing the fleeting Shadow without Succeſs, and the old, with all their Sagacity, have hitherto been unable to graſp the deluſive Phantom. It neither reſides in the Cottage, nor honours the Palace with its Preſence. And tho' we may diſcern ſome of its heavenly Features in the pious Mind, yet it only flouriſhes in the World of Immortality, and ſhines in its full Luſtre in the Manſions of eternal Day. There indeed we ſhall find it in its brighteſt Colours, and view it in its full Perfection, when Faith ſhall exchange for beatifick Viſion, Hope itſelf fail, and every ardent Wiſh and warm Deſire ſhall receive complete Enjoyment.

What are all the Pleaſures of this Life but painted Shadows, that baffle our beſt concerted Schemes? What

ſhield, the ſword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled, and was ſtill

9 When God aroſe to judgment: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

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What is the ſhort Space of threeſcore Years and ten, to that Duration of Exiſtence the immortal Soul aſpires after; to that awful Eternity it muſt ſhortly enter? When we attempt to embrace Shadows, they inſtantly evade us; and thus it is with the periſhing Concerns of Mortality, though we purſue them with the greateſt Ardour, we ſhall certainly meet with Repulſe and Diſappointment. Grant Life its longeſt Period, with every Pleaſure that may render it truly delightful; let Hope meet with Enjoyment, and every Wiſh receive Satisfaction; and after all, let down Death, and it will weigh down the Scale: It will counterpoiſe all earthly Happineſs, and exactly determine the Worth of Life: Death, like a Tyrant, will ſhortly ſeize us from all Bliſs, and either brand us with the Stamp of Folly, or the Mark of Wiſdom. Death robs a Man of all he has in one World, and ſends him helpleſs into the other: And whenever he arreſts us, like Bankrupts, we muſt ſhut

up

PSALM LXXVIII.

This Pſalm is hiſtorical, giving an Account of the great Mercies God had beſtowed upon Iſrael, the great Sins wherewith they had provoked him, and the many Tokens of his Diſpleaſure they had been under for their Sins.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our fore-fathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might

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up Houſe and retire to Priſon. *For in that Day the Duſt ſhall return to the Earth, as it was, and the Spirit to God who gave it. It is appointed for all Men once to die, and after Death the Judgment.*

Conſider then, O my Soul! the Night of Life is far ſpent, and the Morning of Eternity near its Dawn. The Day is far elapſed, and Night advancing with unperceiv'd Swiftneſs. Every Moment waſtes a Sand, and revolving Hours forewarn me of my Departure; yet, alas! how thoughtleſs, how unconcerned, amidſt ſurrounding Dangers and unſeen Foes. Conſider ye Children of Gaiety, you are but Mortals no more than others: How many thouſand incidental Shocks may inſtantaneouſly ſnap the Twine of Life, and daſh the brittle Frames to Atoms? How many in the Bloom of Life have ended their Days, and been hurried off the Stage in Aſtoniſhment. Life, like the Flower that bloſſoms in the Warmth of Day, and bluſhes in the Morning-

might ſhew their children the ſame;

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their fore-fathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart a-right, and whoſe ſpirit cleaveth not ſtedfaſtly unto God.

10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our fore-fathers, in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud: and

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ing-bloom, is cropt at Evening, and all its withering Beauty expires in Death. "Teach me then, thou So-"vereign Potentate of Mortals, thou Parent of Uni-"verſal Nature, to make a proper Eſtimate of Life and "its Enjoyments, ſupport me under every Trial, and "ſecurely guide me through the Labyrinths of Time "to the Regions of Bliſs: And whenever thy unerring "Wiſdom ſhall ſummon my Appearance, may I receive "the Meſſage with tranſporting Joy, and gladly bid "farewell to all the Sorrows of Mortality and Corrup-"tion. May my Days cloſe in Triumph, and the "Evening of Life be ſerenely calm. Illuminate the "gloomy Vale with the Light of thy Countenance, and "make me victorious in my laſt Conflict: May the Bands "of Nature gently burſt aſunder, and the releaſed Spirit "wing its Way to everlaſting Reſt: —— Fearleſs may "I ſhoot the unbounded Gulph, to graſp the heavenly "Crown, and quit the Stage of Exiſtence in the Groans of

and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony-rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

23 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs.

21 He ſmote the ſtony-rock indeed, that the water guſhed out, and the ſtreams flowed withal; but can he give bread alſo, or provide fleſh for his people.

22 When the Lord heard this, he was wroth: ſo that the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael:

23 Becauſe they believ'd not in God: and put not their truſt in his help.

24 So he commanded the

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"of Triumph, bleſſed with the Proſpect of everlaſting "Life."

On HEAVEN.

HEAVEN! that World of Bliſs, that Region of Light and Happineſs, O! what Pencil can ſketch out a Draught of that goodly Land? What Tongue can expreſs the incomparable Splendor of Chriſt's Kingdom? Would ſome kind celeſtial Hand draw aſide the Veil, but for a Moment, and permit us to caſt but a ſingle Glance on thoſe divine Abodes; how dull and inſipid would the Poſſeſſions of this World inſtantly appear? One tranſient Glimpſe of thoſe unutterable Beatitudes would captivate our Souls, and engroſs all our Thoughts. The Garden of Paradiſe itſelf, after ſuch a Sight, would appear as a lonely Deſart, and all earthly Charms as a World of Pain. Very excellent Things are ſpoken of thee, thou City of God. Volumes

the clouds above: and opened the doors of heaven.

25 He rained down manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 There-

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lumes have been written to diſplay the Wonders of thy Perfections. All that is rich and ſplendid in this viſible Creation has been called in to aid our Conceptions, and elevate our Minds. But alas, no Tongue can utter, no Pen can deſcribe, no Fancy can imagine what God, of his unbounded Goodneſs, has prepared for them that love him.——Seeing then, that all earthly Things muſt ſoon come to an End; and there remaineth ſuch a Reſt, ſuch a bliſsful and everlaſting Reſt for the People of God; let me never be too fondly attached to any preſent Satisfactions. Weaned from whatever is temporal, may I maintain a perfect Indifference for all ſuch tranſitory Enjoyments, but I may long, earneſtly long for the Manſions that are above, the Paradiſe which the Lord hath planted, and not Man. Thither may I tranſmit the Chief of my Converſation, and there expect the whole of my Happineſs. Be that the ſacred powerful Charm, which may ever influence my Heart, ever attract

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembered that God was their ſtrength: and that the high God was their redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſart.

42 They turned back and tempted God: and moved

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tract my Affections. There ſuch tranſcendant Glories continually ariſe, as the Eye has not ſeen,—there ſuch tranſporting Pleaſures are always preſent, as Ear has not heard, and ſuch a Fulneſs of Joys as the Thoughts of Man cannot conceive.

The Means of exciting devout Meditations, *and the* Benefits *that will reſult therefrom.*

LET your Thought take Occaſion from the various Occurrences in Nature and Providence, to meditate on the glorious Perfections of God, the Wonders of his Wiſdom in contriving the ſeveral Parts of the Creation, ſo happily fitted to anſwer his great Deſigns. Think on his amazing Power, that could form all Things by his Word, and bring a whole World into Being at his Will. Awaken your Souls, to admire the wide-ſpreading Influence of his Sovereignty and Government, who manages the common Affairs of the upper

moved the Holy-One in Iſrael.

43 They thought not of his hand: and of the day when he deliver'd them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the graſshopper.

48 He deſtroyed their vines with hail-ſtones: and their mulberry trees with the froſt.

49 He ſmote their cattle alſo with hail-ſtones: and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath: anger, diſpleaſure and trouble: and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death: but

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upper and lower Worlds, the Nations of Men, and the Armies of Angels; and yet extends his Care to every one of us in particular, and even to the meaneſt Inſects of Flies and Worms. Think on the infinite Extent of his Knowledge, that he is acquainted not only with every Creature he has made, but with every Thought that paſſeth through our Hearts, with all our moſt ſecret Actions and Purpoſes. This will awaken in you a holy Fear of his Majeſty, and you will dread the Thoughts of ſinning againſt him, ſince it can never be concealed from his Notice; and while you think on his Omnipreſence, you may rejoice in him as your Guardian and Defence through all Times and Places, where or whenſoever it is poſſible for Danger to attend you. Meditate on his *boundleſs Goodneſs*: *Our God is Love*, and all Nature is filled with the Bleſſings of his Bounty. He has overſpread the Skies with Light, and covered the Earth with Food for Man and Beaſt. Of what a vaſt and ſurpri-

ſing

but gave their life over to the peſtilence.

52 And ſmote all the firſt born of Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their fore-fathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and pro-

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ſing Extent is the whole Family of Creatures which are maintained out of the Stores of God! What tranſcendent Veneration ſhould we have of that Goodneſs which ſatisfies the craving Appetites of Millions daily and hourly. Beſides thoſe general Effects of the Divine Goodneſs, 'tis proper to have the Memory furniſhed with particular Inſtances of Protections, Deliverances, Eſcapes from Dangers, rich and innumerable Bleſſings, which we ourſelves have enjoyed, that we may awaken our Gratitude, rekindle our dying Love, and exalt our Hearts and our Voices in his Praiſe. Read ſome of the Wonders of Mercy and Love in the Tranſactions of God with his ancient People, how he reſcued them, from the Midſt of barbarous Nations and hoſtile Armies; how he brought them out of Bondage and Brick-Kilns, by a mighty and miraculous Effort of Power and Grace; how he led them through Seas dry-ſhod, and commanded Rivers to cleave aſunder, and leave

provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael.

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He deliver'd their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of

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leave a Path for their March; how he viſited them after by Miſſionary Angels, and ſometimes in his own Royal Perſon; for *they ſaw the God of Iſrael.* Read and meditate the Vengeance and the terrible Deſtruction executed on the old World that was drowned in the Flood; the Deluge of Wrath that fell on *Sodom* and *Gommorah*, which periſhed by Divine Light'ning; for *the Lord rained down Fire and Brimſtone from out of Heaven upon them.* Read the ten Plagues of *Egypt*, and the Deſolutions that were ſometimes ſpread over the rebellious *Iſrael*, and ſometimes over the Heathen Nations by an angry God, in the Writings of *Moſes* and Book of *Judges.* Read the ſoft and melting Language of Divine Mercy, in inviting Sinners to return to God by *Iſaiah* the Evangelick Prophet. Survey the Promiſes that are big with Bleſſings, that contain Pardon and Righteouſneſs, and Grace, and Life, and Salvation, and Glory in them; and let the pious Affections of Hope and Love

of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

PSALM LXXXI.

This Pſalm was ſuppoſed to be wrote for the Solemnity of the New-Moon, and when David firſt introduced the Singing of Pſalms into the Temple Service, this was intended for that Day, to excite and aſſiſt the proper Devotions of it.

SING we merrily unto God our ſtrength: make a chearful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in

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Love break out and diffuſe themſelves with ſweet Delight. Read the Hiſtory of the Life and Death of *Our Bleſſed Lord*, which is made up of Love and Wonders, and look into ſome of the more affectionate Paragraphs of St. *Paul*, and the pathetic Parts of all the ſacred Epiſtles. But, above all, for this Purpoſe, I muſt recommend the Specimens of Divine Meditation and Divine Worſhip; the Complaints, the Supplications, and the Songs of Praiſe, which are offered to God by holy Men in the *Old Teſtament* and in the *New*. You find ſome of theſe in the Books of *Moſes*, *Ezra*, *Job*, *Daniel*, and other Prophets; eſpecially the *Pſalms* of *David*: A rich and heavenly Treaſure is this. A Repoſitory, or an Altar of ſacred Fire. The People of God, in all ſucceeding Ages, have had Recourſe to it, both as an Example and a Spring of moſt lively and exalted Devotions. Chooſe a Pſalm ſuited to your own Caſe, and Frame, and Temper; compare your Hearts with the

in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me.

10 There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto

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the *Pſalmiſt*, and your Circumſtances with his; lift up your Souls to God in the Words of *David*, or imitate his Language, when his Words do not ſo perfectly expreſs your Caſe. Enter into his Spirit, form and model your pious Affections by that illuſtrious Pattern; and be ſure to bring *Chriſt* and the ſweeteſt Diſcoveries of Grace, and the Bleſſings of the Goſpel into this Sort of Devotion.

The lonely and retir'd Meditations of a *Chriſtian*, may lead him near the Walls of *Paradiſe*, and the Seats of the Bleſſed, almoſt within the Sound of their Songs and Praiſes. In a ſolitary Cell, in a Field remote from Cities and Men, or in a *Grove*, ſuch as *Abraham planted, we may call upon the Name of the Lord, the everlaſting God:* There we may ſend up our Souls towards Heaven in moſt pathetick Breathings of Love and Joy: The Heart and the Tongue may rejoice together in God our Saviour, while none but the Trees and the Skies bear Wit-

unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found lyars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Psalm LXXXIV.

This Pſalm contains the pious Breathings of a gracious Soul after God, and Communion with him.

O How amiable are thy dwellings: thou Lord of Hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe

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Witneſs to the hidden Pleaſures of our Religion, and the ſweet Senſations of a Conſcience at Peace with God: The Trees in all their lovely Bloom and Verdure, and the Skies in a cloudleſs and ſerene Seaſon, are happy Emblems of ſuch a Conſcience ſerene and blooming with Life and Glory.

When the Sun and Day-Light are withdrawn, we may talk over our Hopes, and our holy Joys to the Silence of the Moon and the Midnight Stars: Silent are they, and ſerene Witneſſes of thoſe divine Delights, to which the noiſy and the buſy World are too much Strangers, and which the Public muſt not know. There we may make our Boaſt aloud in the Name of *Jeſus*, as our Saviour and our beloved. We may reckon up before him, who ſees all Things, our faireſt Evidences of an Intereſt in his Love, and may glory in the Hope of his Salvation: Surely when all the pleaſing Paſſions of Nature are excited into ſuch a juſt and lively

ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be always praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of Gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip,

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MEDITATIONS, Moral and Divine.

lively Exerciſe on divine Objects, the Power and the Pleaſure of Religion within us, will acquire thereby an everlaſting Happineſs.

In order to carry on this happy Work, I am directed to converſe much with thoſe Parts of *Chriſtianity*, which are ſuited to raiſe the moſt ſprightly Affections. I have done it, O Lord, and yet I feel my Heart too little warmed and raiſed! But I would repeat it till I find the ſacred Fire kindle and glow within. I would run over again that vaſt and extenſive Field of Wonders: Again let me ſurvey the ſublime Glories of thy Majeſty, thy Power, thy Wiſdom, thy Goodneſs, all unſearchable and all infinite. I would dwell upon them, till I am loſt in this boundleſs Ocean of Godhead, and ſwallowed up in Adoration and Wonder. Then would I recall my paſt Days of Life, and bring paſt Years back to my Remembrance. With a ſacred Solemnity would I revolve in my Heart the Multitude of my Tranſgreſſions,

worſhip, and no good thing ſhall he with-hold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

PSALM LXXXVI.

This Pſalm is intituled a Prayer of King David which he often uſed himſelf, and recommended to others, eſpecially in the Time of Affliction.

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In

greſſions, and the Multitude of divine Mercies, till my Soul be melted into Repentance and Love: There's an unknown Pleaſure in the Tears of pious Love and holy Mourning. I would read the aſtoniſhing Hiſtory of the *Love of Chriſt*, and trace the divine Path of it down from his Father's Boſom to his State of Infancy, to the Manger, and the Stable at *Bethlehem:* I would follow this golden Tract of Love through the Weakneſſes, the Fatigues and Sorrows of a Life of Poverty and Reproach: I would trace it on the Midnight Mountains of Prayer, and through the ſolitary Wilderneſs, the Stage of his ſore Temptations: I would follow the ſhining Thread of this unwearied Love, till it brought him to ſuſtain unknown Agonies in the Garden, and nailed him to the dreadful Croſs: I behold him there groaning and expiring under the Weight of my Sins: Amazing Spectacle! What will awaken devout Meditation,

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord; there is not one that can do as thou doeſt.

9 All nations whom thou haſt made ſhall come and worſhip thee, O Lord: and ſhall glorify thy name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

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ditation, if ſuch varied Scenes of divine Sorrow cannot do it?

Let me honour thoſe bleſſed Patterns of warm and living Devotion which *David* has left us, and tune the Song of *Zion* to the Name of *Jeſus:* The ſweeteſt Songs and the ſweeteſt Name will happily unite and increaſe the divine Harmony. O when ſhall I feel the ardent Deſires, the penitent Sorrows, the holy Wiſhes, and pious elevated Joys of the ancient *Pſalmiſt?* O for the Return of the ſame Spirit that gave the Soul and the Harp of *David* theſe ſacred and immortal Elevations.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

PSALM LXXXIX.

Many of the Pſalms begin with Complaint and Prayer, and end with Joy and Praiſe; but this begins with Joy and Praiſe, and ends with ſad Complaints and Petitions.

MY ſong ſhall be alway of the loving kindneſs of the Lord; with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou eſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Taber and Hermon ſhall rejoice in thy name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth

truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving-kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgments;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and

and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoice.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battle.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened: and covered him with diſhonour.

45 Lord, how long wilt thou hide thyſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving-kindneſſes: which thou ſweareſt unto David in thy truth.

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine anointed: praiſed be the Lord for evermore. Amen and Amen.

PSALM XC.

This Pſalm is ſuppoſed to be originally wrote by Moſes, *(the moſt ancient of ſacred Writers) on Occaſion of the Sentence paſſed upon* Iſrael, *and us'd by the* Iſraelites *when wandering in the Wilderneſs.*

LORD, thou haſt been our refuge: from one generation to another.

2 Before the Mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again, thou ſayeſt, Come again, ye children

children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy gloy.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

PSALM XCII.

This Pſalm was calculated for the Sabbath-Day. God's Works, which gave Occaſion for the Sabbath, are here celebrated as great and glorious in general.

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of

of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad thro' thy works: and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

PSALM XCVIII.

This is a Prophecy of the Kingdom of the Meſſiah, *the Glory of the Redeemer and Joy of the Redeemed.*

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands:

lands: ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

PSALM C.

This Pſalm in particular, is uſed in moſt religious Aſſemblies, and is very proper to excite pious and devout Affections towards God.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe; be thankful unto him, and ſpeak good of his name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

PSALM CIII.

This is a moſt excellent Pſalm of Praiſe, ſuppoſed to be wrote by David, upon his Recovery from a dangerous Sickneſs. It abounds with a Variety of fine Expreſſions.

PRAISE the Lord, O my ſoul: and all that is within me praiſe his holy name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits.

3 Who forgiveth all thy ſin: and healeth all thine infirmities.

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs:

5 Who ſatisfieth thy mouth with good things making,

making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11 For look, how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look, how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever, upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominions: praise thou the Lord, O my soul.

Psalm CIV.

This is one of the finest Pieces of Poetry in all Antiquity, and abounds with the most beautiful Expressions as well as true Piety and Devotion. The Greeks *called it a* Psalm of *David* upon the Creation.

PRAISE

PRAISE the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art cloathed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitations: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord are alſo full of ſap; even the cedars of Libanus, which he hath planted.

17 Wherein the birds make their neſts: and the fir trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein

wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together; and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

PSALM CXIV.

This Pſalm is a ſhort Recital of the miraculous Works of God for his People, the Jews, in their Redemption out of Egypt, *and Paſſage into* Canaan, *which are very elegantly expreſſed in poetical Figures.*

WHEN Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The

3 The ſea ſaw that, and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills like young ſheep.

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint ſtone into a ſpringing well.

PSALM CXIX.

This is a Pſalm by itſelf, like none of the reſt, and excels them all. It is thought to be a Collection of David's pious and devout Ejaculations. It contains a great many pious Reflections and excellent Rules without any great Connection or Dependance on each other. And, like Solomon's *Proverbs*, 'tis a Cheſt of Gold Rings, *not a* Chain of Gold Links. *It is divided into twenty-two Parts, according to the Number of the Letters of the* Hebrew *Alphabet, each Part conſiſts of eight Verſes, and is by ſome called the Saints Alphabet, and is ſo far from being a tedious Repetition of the ſame Thing as may ſeem to thoſe who look it over without Attention, that if we duly meditate upon it, we ſhall find almoſt every Verſe has a new Thought, and ſomething in it very lively and beautiful.*

BLESSED are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his ways.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes!

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

Where-

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord, O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

O Do well unto thy ſervant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight and my counſellors.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgments have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound

found me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

TEACH me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

LET thy loving mercy come alſo unto me, O Lord: even thy ſalvation according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandment: which I have loved.

8 My hands alſo will I lift up unto thy commandments which I have loved: and my ſtudy ſhall be in thy ſtatutes.

O Think upon thy ſervant as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgments, O Lord; and received comfort.

5 I am horribly afraid: for

for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: and in the houſe of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

THOU art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me, according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

O Lord thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lye againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

THY hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs

fulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be found in thy ſtatutes: that I be not aſhamed.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſely, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

O Lord, thy word endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all Things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickened me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy command-

commandment is exceeding broad.

LORD, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou thro' thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged; becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter than honey unto my mouth.

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

I HAte them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt trodden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy; and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I ſtrait all thy commandments: and all falſe ways I utterly abhor.

THY teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water, becauſe men keep not thy law.

RIghteous art thou, O Lord: and true is thy judgment.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant

vant loveth it.

5 I am ſmall and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me, according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

O Conſider mine adverſity and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

PRinces have perſecuted me without a cauſe; but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

LET my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

PSALM CXXVII.

This is a Family Pſalm, and the Deſign of it is to ſhew the Vanity of worldly Care; and that no Endeavours of Men can be proſperous, but thoſe which have the Bleſſing of God attending them.

EXcept the Lord build the houſe: their labour is loſt that but build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs; for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed

ashamed when they speak with their enemies in the gate.

Psalm CXXVIII.

This Psalm is supposed to have been used by the Jews as a Hymn in their Office of Matrimony, in it we are taught that the Prosperity of our Families depends on our living in the Fear of the Lord.

BLessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children and peace upon Israel.

Psalm CXXXVII.

This Psalm was wrote when the People of God were Captives, or Prisoners in Babylon, and there insulted over by their Oppressors. 'Tis a mournful Psalm and said to be one of the Lamentations of Jeremiah.

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth

throweth them againſt the ſtones.

PSALM CXXXIX.

This is an excellent Hymn upon God's great Attributes, his univerſal Preſence and Omniſcience. To theſe David here appealed for an Approbation of his Integrity and Honeſty of his Intentions.

O LORD, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me; then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being imperfect: and in thy book were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If

18 If I tell them, they are more in number than the ſand: when I awake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

PSALM CXLII.

This Pſalm was David's Meditation when forced by Saul to take ſhelter in a Cave, and God only was his Refuge.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint, for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy name: which thing, if thou wilt grant me, then ſhall the righteous reſort unto my company.

PSALM CXLV.

When David had obtained thoſe Favours of God, which he had requeſted for himſelf and for his People, he compoſed this admirable Hymn, of which the ancient Hebrews uſed to ſay, "That whoſoever ſhall "ſing this Pſalm conſtantly "three Times a Day, ſhall certainly

"*certainly be happy in the*
"*World to come.*"

I Will magnify thee, O God, my King: and I will praiſe thy name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another, and declare thy power.

5 As for me, I will be talking of thy worſhip; thy glory, thy praiſe, and wondrous works.

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his work.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he will alſo hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy name for ever and ever.

PSALM

PSALM CL.

This Psalm, which is the last, is all Rapture and Transport, and seems to have been penned on Purpose to be a Conclusion of the sacred Songs, to shew what is the Design of them all, that is to assist us in praising God, in which let us all unite now and for evermore.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

BRITISH MUSEUM

P
B.

Ann

Hankins co. my

Wilton Miss

Wilton

H C H

Hankins Eius ~~[illegible]~~ Liber

H C H Hawkins
Eius Liber
Anno Domini 1807
May 9th

A Cradle Hymn

Hush my Dear lie still and slumber
Holy Angels guard thy bed
Heavenly Blessings without Number
Gently

803/4 Ann Hankins

Ann Hankins

Ann Hankins
is my name and

Elizabeth

Dear

Dear

Dear